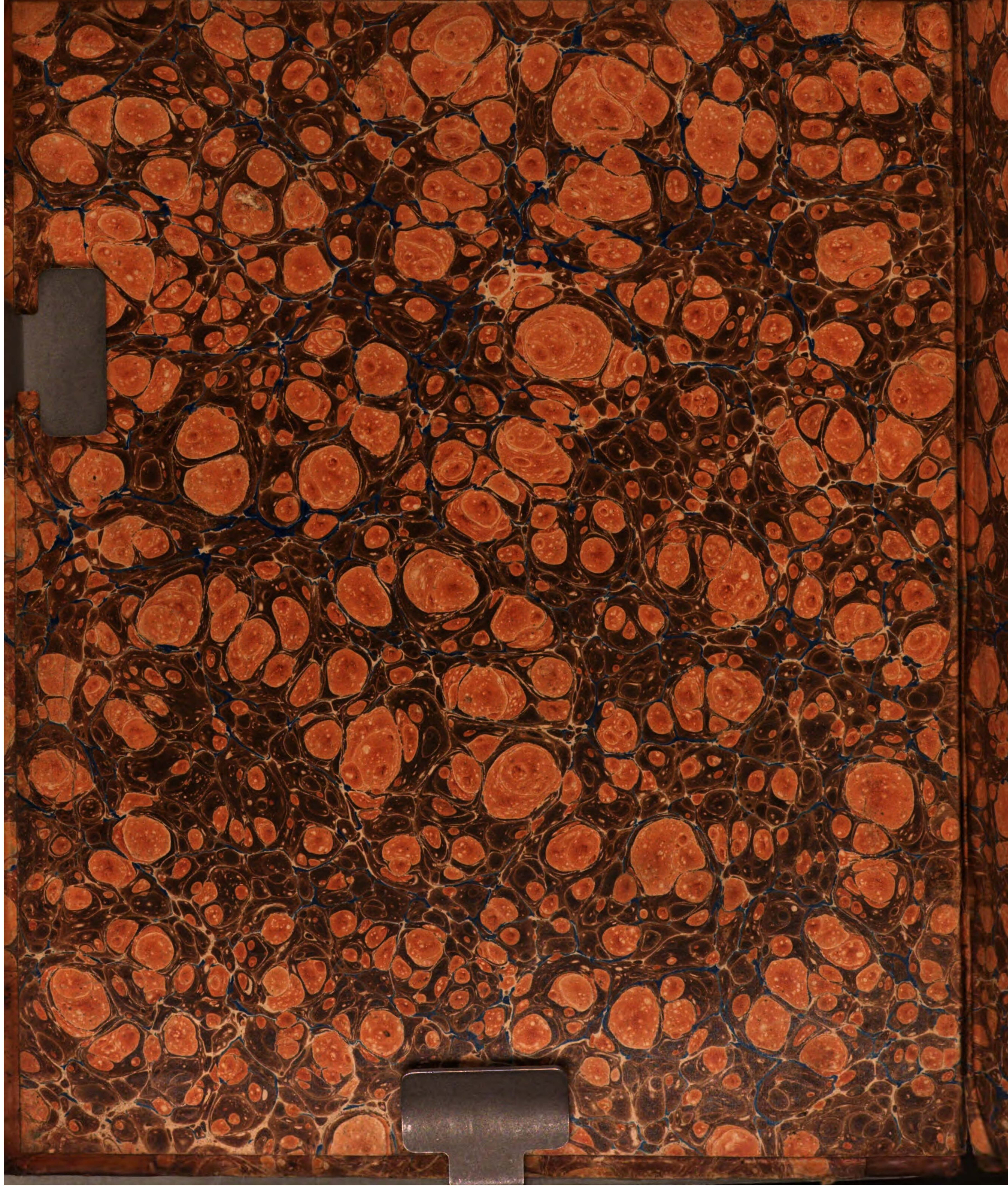
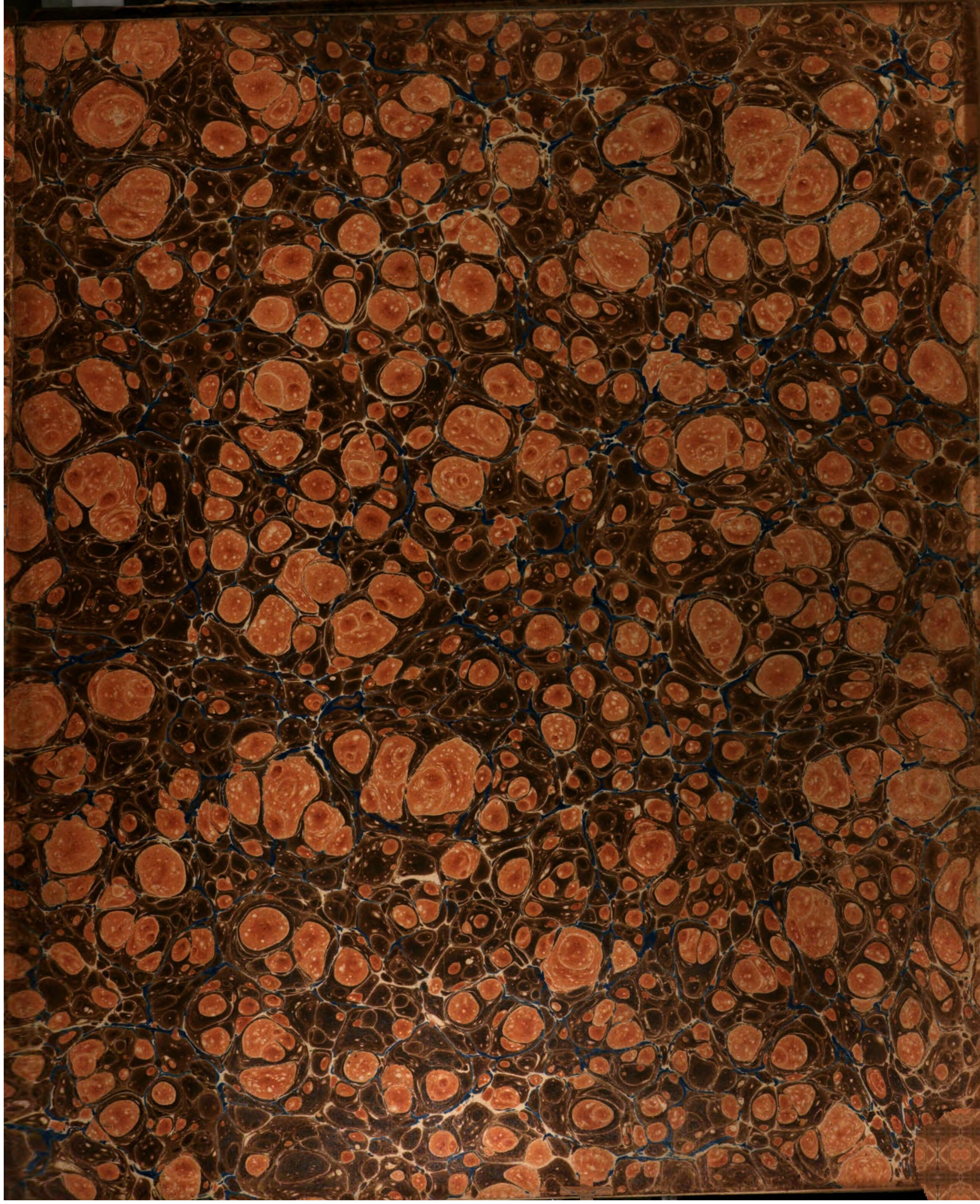








6/4° Eseg.

638^m

3497

Owen

(Herr.)

THE UNIVERSITY OF CHICAGO

LIBRARY

PHYSICS

1891-1892

1891-1892

1891-1892

1891-1892

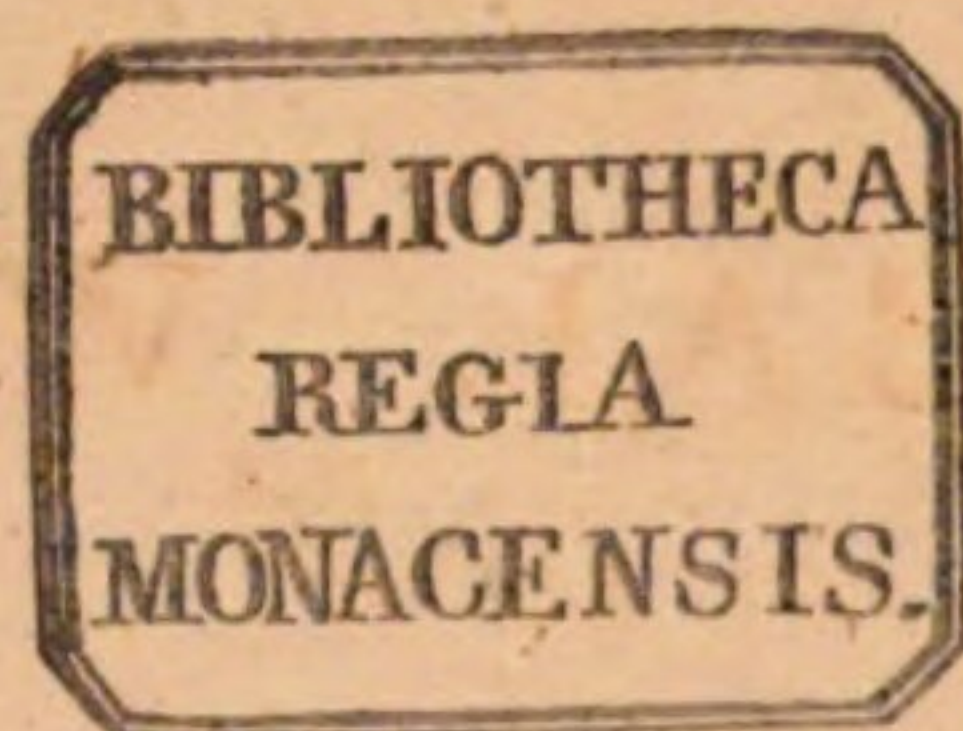
1891-1892

1891-1892

THE
MODES OF QUOTATION
USED BY THE
EVANGELICAL WRITERS
EXPLAINED AND VINDICATED.

BY THE REV. DR. HENRY OWEN, F.R.S.
Rector of St. Olave, Hart Street; and Vicar of Edmonton, Middlesex.

L O N D O N :
Printed by J. NICHOLS, Red Lion Passage, Fleet-Street;
And sold by T. PAYNE and SONS, Castle-Street, St. Martin's;
and JOHN SEWELL, in Cornhill.
MDCCCLXXXIX.



TO THE
PATRONAGE AND PROTECTION
OF THE HONOURABLE,
REVEREND,
AND WORTHY SUBSCRIBERS,
THIS TREATISE
IS RESPECTFULLY PRESENTED,
BY THEIR MOST GRATEFUL
AND OBEDIENT SERVANT,

THE AUTHOR.

June 22, 1789.

171

THE HISTORY OF THE

ROYAL SOCIETY OF LONDON

AND OF THE

ACADEMY OF SCIENCES

OF PARIS

FROM THE

YEAR 1660

TO 1715

P R E F A C E.

IN the following Treatise on the Modes of Quotation used by the Evangelical Writers, I have confined myself to those alone which are introduced by certain formulas; for such only can properly be deemed quotations. References are innumerable; but when they are not produced as proofs of facts asserted, or doctrines proposed, however pertinent they may appear, they come not within the compass of my present undertaking.

The accomplishment of the Prophecies relating to Christ's birth, actions, and sufferings, is what the Evangelists meant to shew. They have quoted these Prophecies, and applied them to Him; and the tenour of this work is to prove, that they have quoted faithfully, and adjudged truly. Their adjudication
I have:

I have endeavoured to explain and vindicate; but whether my explanation will satisfy my readers, I know not. I proceeded on principles which many learned and religious men heretofore assumed as right, though now, perhaps, thought by some inadmissible. When I followed them, I followed conscientiously the serious and best result of my judgement; and if any one is disposed to controvert the positions I have laid down, let him know, that as I always disliked polemical divinity; so I am now especially too old to dispute about religion; and live only for the hope it inspires.

H. O.

E R R A T A.

- P. 46. l. 17, read בערו.
P. 56. l. 16, ἔβαλον.
P. 80. l. 17, ἡμῖν.
P. 96. l. 2, events.

LIST OF SUBSCRIBERS.

A.

THE Right Rev. the Bishop of St. Asaph.
 Rev. Dr. Adams, late Master of Pembroke College, Oxon.—
 Rev. Dr. Apthorp, Croydon.
 Rev. Mr. Andrews, St. Katharine Coleman, 10 copies.
 Rev. Mr. Ackhurst, Buckland, Cambridgeshire.
 John Adams, Esq. Mark-lane, 2 copies.
 Joseph Adams, Esq. Basinghall-street.
 Mrs. Abell, Edmonton, 2 copies.
 Gilbert Alder, Esq. Savage Gardens.
 Thomas Adderley, Esq. Doctors Commons.
 Mr. Adams, Edmonton.

B.

The Right Hon. the Earl of Beſborough, 2 copies.
 Right Hon. Lord Barrington.
 Right Rev. the Bishop of Bangor, 3 copies.
 Right Rev. the Bishop of Bath and Wells, 4 copies.
 Right Rev. the Bishop of Bristol, 2 copies.
 Hon. Daines Barrington.
 Rev. Dr. Barton, Warden of Merton College, Oxford.
 Rev. Dr. Benson, Prebendary of Canterbury.
 Rev. Dr. Bathurst, Canon of Christ-church, Oxford.
 Rev. Dr. Blaney, Canon of Christ-church, Oxford.
 Rev. Dr. Berdmore, Fellow of Merton College, Oxford.
 Rev. Dr. Barford, Fellow of Eton.
 Rev. Dr. Bell, Prebendary of Westminster.
 Rev. Dr. Buckner.
 Rev. Dr. Berkeley, Writtle, Essex, 2 copies.
 Rev. Dr. Bostock, Waverley Abbey, Surrey.
 David Bayford, M. D. F. R. S. Hill-street.
 Rev. Mr. Bentham, Student of Christ-church, Oxford.
 Rev. Mr. Batt, Student of Christ-church, Oxford.
 Rev. Mr. Buckland, Fellow of Corpus Christi College, Oxford.
 b Rev.

Rev. Mr. Bond, M. A. Fellow of Wadham College, Oxford.
 Rev. John Bell, B. D. Fellow of St. John's College, Oxford, and
 Chaplain to the Factory at Oporto, 2 copies.
 Rev. John Blake, Vicar of St. Leonard, Shoreditch.
 Rev. Robert Butts, late Rector of Long Melford, Suffolk.—
 Rev. William Butts, Rector of Glemsford, Suffolk.
 Rev. Thomas Bankes, Vicar of Dixton, Monmouthshire.
 Rev. Jonathan Boucher, Vicar of Epsom, 2 copies.
 Rev. Mr. Beckingham, Ofwalds, Kent.
 Rev. Mr. Barton, Rector of St. Andrew's, Holborn.
 Rev. Mr. Burgefs, Corpus Christi College, Oxford, and Chaplain to
 the Bishop of Sarum.
 Rev. Mr. Boyse, New College, Oxford.
 Rev. Mr. Baxter, 2 copies.
 Mr. Blacowe, B. A. Trinity College, Cambridge.
 Mr. Butcher, St. John's College, Cambridge.
 Jacob Bryant, Esq. 2 copies.
 W. M. Bogdani, Esq. Hitchin, Herts, 4 copies.
 Jacob Baker, Esq. Bohun-gate, East Barnet.
 John Boucher, Esq. Edmonton.
 Rev. Mr. Boucher.
 John Thomas Batt, Esq.
 Francis Burton, Esq.
 Thomas Blofield, Esq.
 Thomas Birch, Esq.
 James Bindley, Esq.
 John Blackburn, Esq. Bush Hill, 5 copies.
 Mrs. Blackburn.
 John Brazier, Esq. Cooper's Row.
 William Baker, Esq. Savage Gardens.
 Henry Brown, Esq. Savage Gardens.
 Mr. William Breese, Cooper's Row.
 Mrs. Barker, Tottenham.
 Mrs. Buxton, Bury, Suffolk.
 Rev. Mr. Bowen, Fulham Park.
 Mrs. Bait, Huntingdon.
 William Blizzard, Esq. F. R. and A. S. S. 2 copies.
 Mrs. Blizzard, 2 copies.
 Mr. Joseph Blizzard, 2 copies.
 Mr. Bolton, Surgeon, Melford, Suffolk.
 Mr. John Burdon, Winchester.
 Mr. W. R. Beverley.

Mr.

Mr. Bragg, Edmonton.
James Brown, Esq. Stoke Newington.
Mr. Gilbert Burnett, Laleham, Middlesex.
Mr. Birks, Surgeon, Laleham, Middlesex.

C.

His Grace the Archbishop of Canterbury, 10 copies.
The Right Rev. the Bishop of Carlisle.
Right Rev. the Bishop of Chester.
Lady Clark, Edmonton.
Sir John Chichester, Bart.
Mr. Sheriff Curtis.
Rev. the Dean and Chapter of Chichester.
Rev. Dr. S. Carr, Prebendary of St. Paul's, &c. &c.
Rev. Dr. Clark, Rector of Belbroughton, Worcestershire.
Rev. Dr. Conybeare, Rector of St. Botolph, Bishopsgate.
Rev. Dr. John Chalmers, Rector of St. Peter's Chalfount, Bucks.
Rev. Dr. Colman, Master of Benet College, Cambridge.
Rev. Mr. Arthur Coham, Archdeacon of Wilts.
Cambridge University Library.
Rev. Mr. Chamberlayne, Fellow of Eton College.
Rev. Mr. Cranke, M. A. Fellow of Trinity College, Cambridge.
Rev. Mr. Cracherode, 4 copies.
Rev. Mr. Cole, Rector of Mersham, Kent.
Rev. Mr. Cox, Vicar of Badby, Northamptonshire.
Rev. Mr. Crowther, M. A. Rector of St. Mildred's, Bread-street.
Rev. Mr. Cranmer, Vicar of St. Bride's.
Rev. Mr. Clarke, M. A. Rector of Ickenham.
Rev. Mr. Clements, Librarian to Sion College.
Rev. Mr. Cranmer, Great Ruffel-street.
Rev. Mr. Cornthwaite, Hackney, 2 copies.
Rev. Mr. Clay, M. A. St. John's College, Cambridge, 2 copies.
Rev. P. Cocks, M. A. Prebendary of Lincoln.
Rev. C. Carr, LL. B. Vicar of Asheldham, Essex.
Thomas Caverley, Esq. Ewell, Surrey.
Matthew Chalic, Esq. Mincing lane.
Robert Comyn, Esq. Inner Temple.
Mr. Carter, B. A. Trinity College, Cambridge.
Mr. Cookson, Catherine Hall, Cambridge.
Mr. Cattlow, St. John's College, Cambridge.
William Coney, Esq. Edmonton.

Stephen Comyn, Esq. Windmill-hill, Suffex.

— Curteis, Esq.

Mr. Connop, Edmonton, 2 copies.

Mr. Cobbett, Edmonton.

Mr. R. Castle, Edmonton.

D.

The Countess of Dundonald.

Right Hon. Lord Viscount Duncannon, 2 copies.

Right Rev. the Bishop of Durham.

Rev. Dr. Dering, Prebendary of Canterbury.

Rev. Dr. Dennis, President of St. John's College, Oxford, 8 copies.

Rev. Dr. Dampier.

Rev. H. Dimock, Rector of St. Edmund the King.

Rev. Thomas Dalton, B. D. Rector of Northwood, Isle of Wight.

Rev. Mr. Davies, Rector of Penegoes, Montgomeryshire.

Rev. Mr. Doyly, Rector of Buxted, Suffex.

Rev. George Drury, Rector of Overston, Northamptonshire.

Rev. P. D'Aranda, M. A. Vicar of Great Bursted, Effex.

Rev. Charles Davy, M. A. Caius College, Cambridge.

Rev. Mr. Downing, 2 copies.

Rev. Henry Dearman, B. A. Uxbridge.

Rev. J. D. Dreyer, Stockwell Place.

Rev. S. Denne.

Mrs. Dobson.

Charles Dixon, Esq. Savage Gardens.

F. Delaval, Esq. Grafham, Huntingdonshire.

Mr. Dandridge, Arundel-street.

E.

The Hon. and Right Rev. the Bishop of Ely.

Right Rev. the Bishop of Exeter.

Rev. Dr. Eveleigh, Provost of Oriel College, Oxford.

Rev. Mr. Archdeacon Edwards.

Rev. Dr. Edwards, Machynlleth.—

Rev. Mr. Heneage Elsley, Rector of St. Bennet Gracechurch.

Rev. Mr. Evans, Acton.

Eton College Library.

John Edwards, Esq. Savage Gardens.

John Edwards, Esq. Edmonton, 2 copies.

Thomas

Thomas Eburne, Esq. Mark-lane.
 William Emmerfon, Esq. Bush-hill, 2 copies.
 John Edwards, Esq. Machynlleth.—
 Mr. Samuel Elyard.
 Mr. Erwood, Edmonton, 2 copies.

F.

The Rev. R. P. Finch, D. D. Prebendary of Westminster.
 Rev. Dr. Fothergill, Provost of Queen's College, Oxford.
 Rev. Dr. Ford, Principal of Magdalen Hall, Oxford.
 Rev. Dr. Farmer, Master of Emanuel College, Cambridge.
 Rev. Henry Fly, M. A. Minister of Trinity in the Minories.
 Rev. J. Forbes, M. A. Fellow of St. John's College, Oxford.
 Rev. Mr. Fayting.—
 Rev. William Finley, Sudbury.
 Rev. J. B. Ferrers.
 Rev. Mr. Fountain.
 Rev. John Frith, Lawrence Pountney Hill.
 Rev. Mr. Frith, North Cray, Kent.
 Mr. Fleming, A. B. St. John's College, Cambridge.
 John Frere, Esq. Bedford-row, 2 copies.
 Charles Foreman, Esq.
 Mrs. Frampton, Arlington-street.
 Zachariah Foxall, Esq. Ashford, Middlesex.
 Mr. Finch.

G.

The Right Hon. the Earl of Guilford—
 Right Rev. the Bishop of Gloucester.
 Sir Sampson Gideon, Bart. M. P.
 Rev. Dr. Gooch, Prebendary of Ely.
 Rev. Dr. Glasfe, Rector of Wanstead, Essex, 2 copies.
 Rev. Dr. Goodinge, Leeds, 2 copies.
 Rev. Dr. Gaskin, Islington.
 Rev. Dr. Isaac Goffet.
 Dr. Glynn, King's College, Cambridge.
 Rev. Edmund Garden.
 Rev. Richard Griffith, Beaumaris.
 Rev. Robert Gibson.
 Rev. Edmund Gibson.
 Rev. Rich. Gerison, Rector of Nuthurst, Suffex.

Rev.

Rev. Mr. Griffith, Fellow of Hertford College, Oxford, 2 copies.
 Rev. Theophilus Girdlestone, Rector of Baconsthorp, Norfolk.
 Rev. J. Gardner, M.A. Fellow of St. John's College, Oxford.
 Rev. John Grose, F. A. S. Minister of the Tower.
 Mr. Gwatkin, St. John's College, Cambridge.
 Grantham Book Club.
 Miss Gibbs, Hamels, Herts.
 Mrs. Galt, Burford, 4 copies.
 Pierce Galliard, Esq. Southampton.
 John Greenfield, Esq. America-square, 2 copies.
 William Garrett, Esq. Stoke Newington.
 Richard Gough, Esq. Enfield.
 Mr. Charles Gilbert, Lewes.
 Mr. Goodfellow, Edmonton.

H.

The Right Rev. the Bishop of Hereford.
 Sir Abraham Hume, Bart.
 Sir John Hawkins, F. R. S. Westminster.
 Rev. Dr. Hemmington, Canon of Christ-church, Oxford, 2 copies.
 Rev. Dr. Horne, President of Magdalen College, Oxford, and Dean
 of Canterbury, 2 copies.
 Rev. Dr. Hoare, Principal of Jesus College, Oxford, 4 copies.
 Mrs. Hoare.
 Rev. Dr. Heath, Fellow of Eton College.
 Rev. Mr. Heath, Eton.
 Rev. Anthony Hamilton, D. D. Vicar of St. Martin's.
 Rev. Dr. Harrison, Heyford, 2 copies.
 Dr. George Harris.
 Dr. Heberden.
 Rev. Mr. Holmes, Professor of Poetry, Oxford.
 Mrs. Holmes.
 Rev. Mr. Hutton, Vicar of St. Lawrence Jewry.
 Rev. Mr. Hutchinson, Fellow of Trinity College, Cambridge.
 Rev. Mr. Heberden, 2 copies.
 Rev. D. Hughes, B. A. Under-master of Ruthyn school.
 Rev. D. Hughes, Jesus College, Oxford.
 Rev. George Hulme, Magdalen College, Oxford.
 Rev. James Hodgson.
 Rev. N. Isaac Hill.

Mrs. Huxley, Edmonton, 2 copies.
 Mr. Hindley, Brazen Nose College, Oxford.
 Mr. Hughes, B. A. Trinity College, Cambridge.
 Mr. Hockenull, Trinity College, Cambridge.
 Mr. Head, B. A. Trinity College, Cambridge.
 Q. Harris, Esq. Crutched Friars.
 Q. Harris, Esq. Fenchurch Buildings.
 J. Harris, Esq. Twyford, Hants.
 Anthony Henderson, Esq. Temple.
 ——— Hobson, Esq. Stirtlow, Huntingdonshire.
 ——— Hawes, Esq. Percy-street.
 Mr. Hudson.
 Hackney College.

I.

The Rev. Dr. Jackson, Dean of Christ-church, Oxford.
 Rev. Dr. Jeffreys, Canon-residentiary of St. Paul's.
 Rev. Mr. Jackson, Regius Professor of Greek, Oxford.
 Rev. Mr. Jones, M. A. Fellow of Trinity College, Cambridge.
 Rev. Mr. Jefferies, Fellow of Winchester College.
 Rev. Owen Jones, Llafynis, Merionethshire, 10 copies.
 Rev. Robert Jones, Rector of Peppard.
 Rev. Mr. Ireson.
 Joshua Iremonger, Esq. Wherwell, Hants.
 Henry Jervis, Esq.
 Nathaniel Jefferys, Esq. Dover-street, Piccadilly.
 ——— Johnston, Esq. 2 copies.
 Mrs. Johnston, 2 copies.
 Henry Jones, Esq. Edmonton, 2 copies.
 Miss Jones, Edmonton, 2 copies.
 E. K. Jones, Esq. Mark-lane.
 ——— Jones, Esq. Grosvenor Place.
 St. John's College Library, Oxford.
 Jesus College Library, Oxford.
 Jesus College Library, Cambridge.
 Ipswich Book Club.

K.

The Rev. Dr. King, Prebendary of Canterbury.
 Rev. Mr. Kerrich, Canon of Salisbury.

Rev.

Rev. Dr. Kilgour, Rector of Polstead, Suffolk.
 Rev. Dr. Kettilby, Rector of St. Bartholomew the Less.
 Rev. John Keyfall, M. A. Rector of Groton, Suffolk.
 Rev. Walker King, Preacher to the Hon. Society of Gray's Inn.
 Rev. Mr. Kinleside, Angmering, Suffex.
 Thomas Keck, Esq. 2 copies.
 Mr. Keene, Trinity College, Cambridge.
 — Kinleside, Esq. Paddington.
 William Knowlys, sen. Esq. Edmonton.
 Mrs. Knowlys, Edmonton.
 William Cook Knowlys, Esq. 2 copies.
 John Knowlys, Esq.
 Newman Knowlys, 2 copies.
 Wyndham Knatchbull, Esq. 2 copies.
 Edward King, Esq. Mansfield-street, Portland-place, 2 copies.
 Mrs. Knightly, Barkswell Hall, Coventry.
 Mr. Karr, Edmonton.
 King's College Library, Cambridge.

L.

The Right Rev. the Bishop of London, 2 copies.
 Right Rev. the Bishop of Lincoln.
 Right Rev. the Bishop of Landaff.
 Sir James Lake, Bart.
 Lady Lake.
 Sir Lionel Lyde, Bart. 2 copies.
 Rev. Dr. Lynch, Prebendary of Canterbury.
 Rev. Dr. Law, Archdeacon of Rochester.
 Rev. Dr. Lort, F. R. S. Rector of St. Matthew, Friday-street.
 John Loveday, LL. D. Williamscott.
 Dr. Lettfom.
 Rev. Robert Lowth, Prebendary of St. Paul's.
 Rev. H. Lord, B. A. Fellow of St. John's College, Oxford, 2 copies.
 Rev. Charles Laprimaudaye, Austin Friars.
 Rev. Charles Landon, M. A. Trinity College, Cambridge.
 Mr. Lloyd, B. A. Benet College, Cambridge.
 Mr. Lee, B. A. St. John's College, Cambridge.
 D. Lambert, Esq.
 Miss Lambert.
 Mrs. L'Estrange, Bury.
 Mrs. Mary Lenthall, Burford, 2 copies.

W. Lucas, Esq.

—— Landon, Esq. Chingford-hall.

Peter Laprimaudaye, Esq. Austin Friars.

Captain William Locker, Royal Navy, Kensington.

Mr. Legrew, Edmonton.

Mr. R. Leeson.

Mr. Linford, Edmonton.

M.

His Grace the Duke of Marlborough, 2 copies.

Sir John Morhead, Bart. M. P.

Major John Morrison.

Rev. Dr. Mayo, Rector of St. George's in the East.

Rev. Dr. Morice, Rector of Alhallows, Bread-street.

Rev. Hugh Morgan, Canon of Hereford.

Rev. M. Marlow, B. D. Fellow of St. John's College, Oxford.

Rev. Thomas Mills, M. A. Vicar of Hillingdon.

Rev. Mr. Moore, North Cray, Kent.

Rev. —— Moore, 2 copies.

Rev. J. Miller, Wormhill, Kent.

Rev. Mr. Morris, Windsor.

Rev. Edward Mills, M. A. Bury.

Rev. Jacob Mountain, M. A. Norwich.

Rev. Robert Morgan, Abbots-Roding, Essex.

Rev. N. May, M. A. Lincoln College, Oxford.

Mr. Charles Mayo, B. A. Fellow of St. John's College, Oxford.

Mr. Millers, B. A. St. John's College, Cambridge.

Mr. Morrison, New College, Oxford.

Mr. Morris, Brazen Nose College, Oxford.

Joseph Mellish, Esq.

Mrs. J. Mellish.

John Mellish, Esq.

William Mellish, junior, Esq.

Thomas Mills, Esq. Mark-lane, 2 copies.

Thomas Methold, Esq. Crutched Friars.

John More, Esq. Bath.

Charles Mesman, Esq. Spital-square.

Mrs. Mesman.

William Mills, Esq.

—— Milward, Esq. Edmonton.

Mrs. Monk, Edmonton.

John Milford, Esq.
Mr. Thomas Mayne, Edmonton.

N.

The Right Rev. the Bishop of Norwich, 2 copies.
Rev. Dr. Nowell, Principal of St. Mary Hall, Oxford.
Dr. Norbury, Fellow of Eton College.
Rev. Charles Neve, M. A. Fellow of St. John's College, Oxford.
Rev. Robert Nixon, M. A. Foots Cray, Kent.
Rev. Mr. Newbon, Enfield.
Rev. J. W. Nash.
Mr. Deputy Nichols, Red Lion Passage, Fleet-street.
John Nixon, Esq. Edmonton, 2 copies.
John Nixon, Esq. junior, 2 copies.
George Nixon, Esq. 2 copies.

O.

The Right Rev. the Bishop of Oxford, 2 copies.
Rev. Dr. Ogle, Dean of Winchester.
Rev. Dr. Oglander, Warden of New College, Oxford.
Rev. Mr. Oldershaw, M. A. Emanuel College, Cambridge.
Rev. Arthur Owen, M. A.
Rev. Griffith Owen, B. A.
Rev. George Ogle, East Bergholt, Suffolk.
Wentworth Ogle, Esq.
— Ommanney, Esq.

P.

The Right Hon. Lord Pelham.
Right Rev. the Bishop of Peterborough.
Right Hon. Thomas Pelham.
Rev. Thomas Postlethwaite, D.D. Master of Trinity College, Cambridge.
Rev. Dr. Parker, Rector of St. James's, Westminster.
Rev. Dr. Palmer, Rector of St. Swithin, London Stone.
Rev. Dr. Price, Hackney.
Rev. Dr. Preston, Rector of Rougham, Suffolk.
Rev. Mr. Proffer, Fellow of Baliol College, Oxford.
Rev. Mr. Pett, Student of Christ-church College, Oxford.

Rev. Mr. Pemberton, Fellow of Brazen Nose College, Oxford.
 Rev. William Parry, Warden of Ruthyn school, 2 copies.
 Rev. H. Pugh, Rector of Hutton, Essex, and Chaplain to the Bishop
 of Bristol.
 Rev. Lewis Pugh, Vicar of Eyton Bray.
 Rev. Henry Poole, M. A. Rector of Little Stanmore, Middlesex.
 Rev. Edward Pemberton, M. A. Rector of Foxearth.
 Rev. Mr. Price, Jesus College, Oxford, Bodleian Librarian.
 Rev. Mr. Palmer, St. John's College, Cambridge.
 Rev. Thomas Pemberton, Stanton, Suffolk.
 Rev. Jeremy Pemberton, Trumpington, Cambridge.
 Rev. H. J. Pemberton, M. A. Trumpington, Cambridge.
 Rev. Mr. Panchan, M. A. Huntingdon.
 Mr. Pugh, B. A. Trinity College, Cambridge, 2 copies.
 Mr. Panting, B. A. St. John's College, Cambridge.
 Mr. Pedder, Trinity College, Cambridge.
 Mrs. Provis, Bath.
 Mrs. Poole, Newfalls, Herts.
 Miss Pope.
 How Pugh, Esq. Dolgelley.
 John Wynne Pugh, Esq. Garthmaclan, Merionethshire.
 William Power, Esq. Clapham Common.
 James Powell, Esq.
 — Palmer, Esq. Fenchurch-street, 2 copies.
 William Pearce, Esq. Kintbury, Berkshire.
 — Peers, Esq. Bedford-square.
 Mrs. Peers.
 John Puget, Esq.
 John Perrot, Esq. Percy-street.
 — Platel, Esq.
 Thomas Powell, Esq. Tottenham.
 Henry Parker, Esq. Stoke Newington.
 Mr. Ellis Pugh, Spring Gardens.

R.

The Right Rev. the Bishop of Rochester.
 Rev. Dr. Randolph, Canon of Christ-church, Oxford, 2 copies.
 Rev. the Dean and Chapter of Rochester.
 Rev. Mr. Robert, Archdeacon of Merionethshire.
 Rev. Dr. Roberts, Provost of Eton.

Rev. Dr. Roberts, Master of St. Paul's school.
 Rev. Dr. Rhudde, Rector of East Bergholt, Suffolk, 10 copies.
 Rev. Mr. Rogers, Student of Christ-church, Oxford.
 Rev. R. Rideout, Rector of Westminston, Suffex.
 Rev. Mr. Raynes, Vicar of Firl and Beddingham, Suffex.
 Rev. Matthew Raine, M. A. Fellow of Trinity College, Cambridge.
 Rev. Mr. Ryves, 2 copies.
 Mrs. Rofs, Norwich.
 Mrs. Rowley, Huntingdon.
 Ch. Wm. Boughton Rouse, Esq. Lower Grosvenor-street, M. P.
 Richard Richards, Esq. Lincoln's Inn, 10 copies.
 James Rondeau, Esq. Savage Gardens, 2 copies.
 — Ruspini, Esq. Pall-Mall.
 Daniel Roberts, Esq.
 Mr. Rumball, Edmonton.

S.

Dowager Lady Spencer.
 The Hon. and Right Rev. the Bishop of Salisbury, 20 copies.
 Right Hon. Sir John Skynner.
 Lady Shelley, 2 copies.
 Sir William Scott.
 Rev. Dr. Storer, Prebendary of Canterbury.
 Rev. Dr. Stinton, Rector of Exeter College, Oxford.
 Rev. Dr. Surgrove, Master of Pembroke College, Oxford, 2 copies.
 Dr. Symonds, Professor of Modern History in Cambridge.
 Rev. Dr. Shackelford, Vicar of St. Sepulchre.
 Rev. Dr. Dey Syer, Rector of Kelton, Suffolk.
 Rev. Laurance Smith, Vicar of South Hill, Bedfordshire.
 Rev. Mr. Stalman, Fellow of Brazen Nose College, Oxford.
 Rev. Mr. Salt.
 Rev. J. Shebbeare.
 Rev. Mr. Smith, Newington Butts.
 Rev. Mr. Spragg.
 Sion College.
 Mr. Surtees, University College, Oxford.
 Mr. Richard Smith, B. A. Trinity College, Cambridge.
 Mrs. Shipley, Bolton Row, Piccadilly.
 Mrs. Shepherd, Percy-street.
 Mrs. Scroope, Coleby, Lincolnshire, 2 copies.

Mrs.

Mrs. Snell, Edmonton.
 Miss Schutz, Bury.
 Joseph Shrimpton, Esq. Mark-lane.
 John Sherwood, Esq. Mark-lane.
 John Shoelbred, Esq. Mark-lane.
 L. Spence, Esq. Malling, Lewes.
 Charles Spence, Esq.
 Henry Spence, Esq.
 John Suliven, Esq. 2 copies.
 J. Skurray, Esq.
 William Sotheby, Esq. Southampton.
 Henry Smith, Esq. Grove Hill, Surrey, 2 copies.
 William Stevens, Esq. Treasurer to Queen Ann's Bounty, 2 copies.
 — Swinney, Esq.
 John Silvester, Esq.
 Richard Sanderfon, Esq. Mark-lane, 4 copies.
 John Spranger, Esq. Chancery-lane.
 William Snell, Esq. Salisbury Hall, Middlesex.
 William Stevens, Esq. Old Broad-street.
 Thomas Strong, Esq.
 George Smith, Esq.
 Mr. Sollers.
 Mr. Sewell, Cornhill.

T.

The Hon. and Rev. Dr. Tracey, Warden of All Souls College, Oxford.
 Rev. Dr. Henry Taylor, Titchfield.
 Rev. J. H. Thompson, B. D. Fellow of St. John's College, Oxford,
 2 copies.
 Rev. W. Tooke, F. R. S. Chaplain to the British Factory at St. Pe-
 tersburg.
 Rev. Richard Tireman, Chichester, Suffex.
 Rev. M. Thomas, M. A. Sutton Lodge.
 Rev. John Till.
 Rev. Joshua Toulmin, M. A. Taunton, Somersetshire.
 Rev. Mr. Tutte.
 Mr. Templeman, B. A. Trinity College, Cambridge.
 Mr. Turner, Trinity College, Cambridge.
 Mr. Thornton, Trinity College, Cambridge.
 Mr. Tew, Fellow of Eton College.

Trinity College Library, Cambridge.
 Trinity College Library, Oxford.
 Mrs. Teshmaker, Bath Hill.
 Mrs. Judith Teshmaker, Edmonton.
 Mrs. Trinquand.
 Mrs. C. Tatem, Edmonton.
 Mr. M. Tatem.
 Robert Thistlewayte, Esq. M. P.
 Stephen Totton, Esq. Lincoln's Inn, 4 copies.
 Mrs. Totton.
 Miss Totton, 2 copies.
 William Turin Totton, Esq.
 Stephen Dinely Totton, Esq. 4 copies.
 John Travers, Esq. Crutched Friars.
 J. Theed, Esq. Philpot lane, 2 copies.
 T. Theed, Esq. Crutched Friars.
 Mr. Yvon Thomas, Suffolk-lane, Cannon-street.
 Mr. Taylor, Edmonton.
 Thrapston Book Society.

V.

James Vere, Esq. 2 copies.
 Mr. Vickers, B. A. Queen's College, Cambridge.
 Captain Uvedale, of the Royal Navy.

W.

The Hon. and Right Rev. the Bishop of Winchester.
 Right Rev. the Bishop of Worcester, 2 copies.
 Sir Watkin Williams Wynn, Bart. M. P. 4 copies.
 Rev. Dr. Wetherell, Master of University College, Oxford, and Dean
 of Hereford, 2 copies.
 Rev. Dr. Welbit, Prebendary of Canterbury.
 Rev. Dr. Willes, Warden of Wadham College, Oxford.
 Rev. Dr. George Wooleston.
 Rev. Dr. Woide, British Museum.
 Dr. Wynne, 2 copies.
 Rev. Dr. Woodcock, Bath, 4 copies.
 Mrs. Woodcock, 2 copies.

Edward

Edward Woodcock, Esq. 2 copies.
 Elbro' Woodcock, Esq. 2 copies.
 Rev. J. Winter, B. D. Fellow of St. John's College, Oxford.
 Rev. T. Whitfield, B. A. Fellow of St. John's College, Oxford.
 Rev. John Williams, Fellow of Jesus College, Oxford.
 Rev. Mr. Wilfon, senior Fellow of Trinity College, Cambridge.
 Rev. Mr. Winstanley —
 Rev. Richard Waddington, Rector of Cavendish, Suffolk.
 Rev. Mr. Francis Wooleston.
 Rev. Edward Warneford, Winterbourn.
 Rev. L. Walters, Master of Ruthyn school.
 Rev. John Waring, M. A. St. James's, Westminster.
 Rev. Mr. Winbolt, Southgate.
 Rev. Mr. Waters.
 Rev. Mr. Walesby, Cambridge.
 Rev. John Whitmore, B. A. Jesus College, Cambridge.
 Mr. Wrangham, Trinity Hall, Cambridge.
 Mr. Richard Wingfield, St. John's College, Cambridge.
 Mr. Wilde, St. John's College, Cambridge.
 Mr. Waller, B. A. Trinity College, Cambridge.
 Mrs. Whittingfall, Hoddesdon, Herts.
 Mrs. Worsfield, Edmonton, 2 copies.
 Mrs. Washborne, Edmonton, 2 copies.
 Thomas Wale, Esq. Shelford, Cambridge.
 Miss Wale.
 Gregory Wale, Esq.
 Charles Wale, Esq.
 James Wigston, Esq. Edmonton.
 James Wallace, Esq. Sedcup, Kent.
 Samuel Wegg, Esq. F. R. S. Acton.
 Isaac Walker, Esq. Southgate, 2 copies.
 Thomas Webster, Esq. Wyer Hall.
 — Whithers, Esq. Hackney.
 Charles Watkins, Esq. Daventree, Northamptonshire.
 Mr. Samuel White, St. Mary Hall, Oxford.
 Mr. Whitfield.
 Mr. Walford, Edmonton.
 Mr. Wingfield.
 Mr. Robert White, Cambridge.
 Mr. T. Willis.
 Mr. Winwood, Edmonton.

His

Y.

His Grace the Archbishop of York, 4 copies.
 Lady Elizabeth Yorke, Hamels, Herts, 2 copies.
 Philip Yorke, Esq. Hamels, Herts, 2 copies.
 Charles Yorke, Esq. Ely Palace.

THE
MODES OF QUOTATION
USED BY THE
EVANGELICAL WRITERS, &c.

SECTION I.

OBJECTIONS of various kinds have been made to the truth of the Christian Religion: but no objections of any kind seem to bear so hard upon it as those which are drawn from the *differences* that occur between the quotations in the *New Testament* and the passages to which they refer in the *Old*. On these differences, therefore, Jews and Infidels particularly insist, and largely expatiate. It would be endless to retail all their arguments, for they are sufficient to fill volumes. The substance of them, how-

B

ever,

ever, may be completely reduced to the following summary :

“ Fidelity,” say they, “ requires that all quotations should be made *exact*, strictly *conformable* to the *words* of the authors quoted : and likewise used in the very *same sense* in which those authors used them. But so far are the Evangelists from observing these equitable and necessary rules, that they often *transpose* and *alter* the words—*add* to, or *diminish* from, the sentences recorded—and then make them speak a quite *different* sense from that which the Prophets intended * : and therefore, being found such false witnesses for God, they can justly be entitled to no credit from men ; especially when they disagree so remarkably in their evidence, and *differ* so widely, in the very *same* quotations, from *each other*.”

This is the sum of that mighty charge which infidels have brought against the *Evangelists* ; by which

* “ Sunt qui asserunt, in omnibus pœne testimoniis, quæ de veteri Testamento sumuntur, istiusmodi esse errorem, ut aut *ordo* mutetur, aut *verba* ; et interdum *sensus* quoque ipse diversus sit.” HIERON. in Mica, cap. v. 2. Vide porrò CAPPEL. Critic. Sacr. lib. II. c. IV.

they

they hoped to destroy their credit, and with it the evidence of the *Gospels* they penned. Now, to invalidate the force of this charge, and set the points on which it is founded in their proper light, I shall,

First, compare the several Quotations, made by the Evangelists, with each other, and with their correspondent passages in the Old Testament, in order to ascertain the *real differences* between them.

Secondly, I shall endeavour to account for those *differences* where-ever they occur, and thereby to reconcile the *Evangelists* with the *Prophets*, and with *each other*.

Thirdly, I shall show, that all the Quotations, so reconciled, are justly *applied*; and fully *prove* the several points which they are brought to establish.

SECTION II.

I Should now, according to the method proposed, compare the quotations made by the *Evangelists* with the parallel places in the *Old Testament*. But, before we enter on this comparison, it will be necessary to determine what STANDARD they are to be compared with—the *Hebrew* text, or the *Greek* version.

This is an article of great importance; and, though often discussed, still remains in a state of uncertainty. For several authors of great note stand here on different sides*, and have left us the difficult task of settling the point between them:

It

* IRENÆUS contra Hæres. lib. III. cap. 25; OLYMPIOD. ap. Comitati. Cat. patr. Gr. in Job.; VOSSIUS, de Oracul. Sibyl. cap. XIV.; and many others affirm, that the Evangelists quoted from the *Greek* version. On the contrary, JEROM. Præf. in Paralip.—in Josh.—Apolog. secund. adv. Ruf. & sæpe alibi. SURENHUSIUS, de Formulæ et Modis Allegandi, &c. and several others, contend, that they quoted from the *Hebrew*, which they translated for themselves. And St. AUSTIN is of opinion, that they did not confine themselves particularly to *either*, but sometimes quoted from the *one*, and sometimes from the *other*, as they judged proper. “Quia et ipsi (Apostoli) ex
“ utrisque,

It is allowed on all hands, that, as the Old Testament Prophecies were delivered in *Hebrew*, and the Gospels were penned in *Greek*, the Evangelists must either have translated for themselves, or else have adopted the *Septuagint* version, which was the only one extant at that time.

Both these methods lay equally before them, and they might make choice of either, as they thought proper. Now, if we suppose that they chose the first, and always translated the *Hebrew* for themselves, we shall find them exposed to many difficulties, which otherwise they might have easily avoided; and which prudence indeed would have directed them to avoid.

1. In the first place, it would have been an useless, unnecessary undertaking; for the translation was already made to their hands with great care and acknowledged fidelity*. And therefore they seem, ge-

“utrisque, *i. e.* ex Hebræis, et ex Septuaginta Testimonia prophetica posuerunt.” De Civ. Dei, lib. XVIII. cap. 44. Vide porrò CAPPEL. Cr. Sacr. lib. II. cap. 4.

* Aristeas, ap. Hody de LXX. p. 34, 35; Philo, de Vit. Mosi, lib. II.; Joseph. Antiq. lib. XII. sect. 2; Hody, Hist. Auctor. Heb. Text. &c. p. 1. lib. III. c. 1. sect. 4.

nerally

nerally speaking, to have had nothing more to do but to adopt and apply it as occasion required.

2. In this way, no objections could be formed against them; whereas, had they gone in the other, and translated for themselves, the Jews would have disputed the authority of their version, would have perpetually charged it with errors and corruptions, and brought the other, that was highly esteemed, and in common use, to support the charge against it.

3. Besides, had the Evangelists rejected the Septuagint version, they would have greatly injured their own cause. For, by such a mark of their disapprobation, they would have first discouraged their converts from reading it, and then have precluded themselves from the advantage of appealing to it in their frequent conferences with the *Hellenistick* Jews, &c. And yet how were THESE people to be brought over to the Christian faith, but by searching in THAT version of the Scriptures, if the things told them were really so?

To obviate, therefore, these cavils and inconveniences, the Evangelists, we may presume, chose rather

ther to follow, *in general*, that common version *, against which the Jews had *then* nothing to object, and for which the *first converts* had a high veneration.

This we conclude at present from the state of the times and the circumstances of things: hereafter we shall confirm it in some degree by the evidence of facts. Confirm it, I say, in *some degree*; for, though we should suppose it to be a real fact, that the Evangelists quoted *generally* from the *Septuagint* version, yet we are by no means to expect that the several quotations should perfectly agree with the copies we have *now* in our hands. The Evangelists had probably the genuine work before them; for few, if any errors, could creep into the copies in those early times, when they were carefully transcribed, critically examined, and publicly read in the synagogues. Afterwards, indeed, they soon underwent, by the agency of various

* Notandum. “ Evangelistas sequutos Verf. LXX. in *plerisque*,
 “ quæ et maximæ authoritatis erat apud Hellenistas, et multis præ
 “ manibus, quando id fieri poterat salvâ dictorum prophetarum
 “ substantiâ, tum ut libertatem suam ostenderent, tum ne in re levi
 “ et adiaphorâ malis cavillorum, infirmis scandali occasionem ullam
 “ præberent.” SPANHEM. Dub. Evang. tom. II. D. XIX. p. 48.
 Vide etiam CAPPEL. Crit. Sacr. lib. II. c. I. sect. 2 and 9.

concurring

concurring causes, very great and signal alterations*; insomuch, that before the days of ORIGEN, i. e. before the beginning of the *third* century, different copies had different readings, which varied widely from one another. Of all those different copies, we have yet only *two* of good repute, to which we may confidently refer; and therefore can form but a very imperfect judgement how nearly the quotations agreed at *first* with the true text of that *Greek* version.

This, however, we are sure of, that the differences between them are considerably diminished, since the discovery of the *Alexandrian* Manuscript, from what they appeared to be before, when we could only compare them with the *Vatican*. And were we possessed of a still greater number of ancient copies, we should doubtless find the agreement still more general and perfect †.

Not that I think it was absolutely necessary that the Evangelists should servilely adhere to the *Septua-*

* Vide *Grab. de Vitiis LXX. Interpret. &c. passim.*

† This conclusion is, in some measure, confirmed by the quotations in the ancient fathers, who made them from the copies they had then in their hands. And upon this foundation it is that they are introduced hereafter as vouchers for the genuine reading.

gint version in all places. Some books of the Old Testament are allowed to have been translated with much less judgement and accuracy than others*: and therefore the New Testament writers, whenever they quoted those books, might assume the liberty of altering some words, the better to express the sense of the original, and yet justly defend themselves by instances taken from that very translation in other places. Nor are there reasons wanting, that would induce us to conclude they sometimes did so. And this it seems they did on these two accounts:—First, lest, by adhering perpetually to the *Greek* translation, they should be thought to make it perfectly *authentick*, and consequently *canonical*. And, secondly, that they might preserve to the *Hebrew* text that due authority which it justly claimed, and which indeed it ought to obtain. Wherefore, in comparing the quotations with the *Septuagint* version, I shall preserve throughout a strict regard to the original *Hebrew*, not only as it stands in the printed text, but as it is exhibited also in particular manuscripts. For the *Hebrew* being corrupted in many places, as well as the *Greek*, the true

* Vide Hodium de Bibl. Text. originalibus, &c. lib. II. cap. 10.

text of either is not confined to any single edition, but lies dispersed through all editions and manuscripts; whose aid we must therefore call in, to correct, restore, and settle it*.

Nor do I think, even in places translated right, that it is in any wise necessary to adhere strictly to the *words* of the passage quoted. If the sense and meaning be perfectly conveyed, though not in the *same* but in *equivalent* terms, the design and purport of the quotation is, in my opinion, fully answered†. For it is the *sense* and *meaning* of Scripture, and not the *words* of it, that is truly and properly Scripture. Compare the *first* injunction that was given to Man, Gen. ii. 16, 17, with the recital of it, Gen. iii. 2, 3, and see how different the *words* are, though the *sense* is perfectly the same. Compare likewise the ten commandments delivered in Exod. xx. 2, &c. with the same recited Deut. v. 6, &c. and you cannot but

* It plainly appears, from the *quotations* that occur in the writings of the *apostolical* and *early* fathers, and especially from those frequent and large citations extant in the works of JUSTIN Martyr, that the *Septuagint* copies, which *they* possessed, were, in various places, extremely different from *any* of *those* that are yet come down to *us*.

† Vide *Spanhem. Dub. Evang. passim.*

allow,

allow, that *words* may be altered, transposed, omitted, or superadded, and yet the *sense* be the same, and the passages equivalent to each other.

This at least the Jews allowed; for such modes of quotation their Rabbins adopted early, and continued the use of them far beyond the days of our Saviour*. The primitive *Fathers* followed their example, and quoted often very nearly in the same manner†; careful indeed to express the *sense* and *meaning* of the text, but not solicitous about the *words* of it.

The quotations, it is to be observed, are generally introduced in the New Testament by certain *formulas*, such as—Οὕτω γέγραπται, Ἰνα πληρωθῇ, κ.τ.λ. which some authors imagine to be the indications of the *modes* in which they are expressed: “inasmuch, that

* “Ne dicam de genuino illo quo Hebræi pro diverso materiæ respectu Scripturarum locos allegare solent modo; nempe, ut non omnia verbotenus vocabula eosque ordine quo in Scripturis extant, sed interdum priora, interdum posteriora, imo nonnunquam alias plane voces sensum clarius indigitantes ponant.” *Surenhusius*, in Præf. ad Misnam.

† “Hujusmodi explicationes in citandis Scripturis Veteris Testamenti non sunt alienæ a Patribus, aut Novo Testamento.” *Wol.* in S. Clem. ad Corinth. Ep. I. sect. 8.

“ by attending to these *formulas*, one may easily
 “ know why the Evangelists alledge the subsequent
 “ words in a certain manner, rather than in another;
 “ and why they depart more or less from the Hebrew
 “ text *.” But when we find that the very same quotations, expressed in the same words, and brought to prove the very same points, are introduced by different *formulas* in different Gospels, we can pay but little regard to such an opinion.

It seems to be the chief, if not the sole, intent of these *formulas*, to apprise the reader, that the words annexed are either taken from, or have some reference to, the books of the *Old Testament*. And the variations observable in them may sometimes arise from the nature of the subjects, and sometimes from the cast and turn of the discourse; though more frequently owing, if I mistake not, to the Modes of speaking currently used at those times, and to the

* “ Videndum est prius, qua allegandi formula utantur Apostoli,
 “ ex quâ statim dignoscere licet, quare sequentia verba hoc, et non
 “ alio modo allegaverint, atque ad veterem Scripturam Hebræam
 “ plus minusve attenderint; sic alium sensum involvit illa allegandi
 “ formula Ἐρρήθη; alium Γέγραπται,” &c. SURENHUS. Præf. ad Lib.
 de *Form. & Mod.* allegandi, &c.

imitation

imitation of former writers. For the historical books of the Old Testament abound in forms similar to those which occur in the Gospels, and all subservient to the same ends.

- Thus, Ὡς γέγραπται, Marc. i. 2. Luc. iii. 4, &c.
 Ὡς γέγραπται, 2 Paral. xxx. 12. Nehem. x. 34, &c.
 Καθὼς γέγραπται, Luc. ii. 23. Act. xv. 16, &c.
 Καθὼς γέγραπται, 4 Reg. xiv. 6. Dan. ix. 13, &c.
 Ἐστὶ γεγραμμένον, Joan. vi. 31, 45, &c.
 Ἦν γεγραμμένον, Nehem. vi. 6, &c.
 Μωσῆς ἔγραψεν, Marc. xii. 19. Luc. xx. 28, &c.
 Ἐγραψε Μωσῆς, Exod. xxiv. 4, &c. &c.
 Ἴνα πληρωθῇ τὸ ῥηθέν, Matt. i. 23, &c. &c.
 Τῷ πληρωθῆναι λόγον κυρίου, 2 Paral. xxxvi. 21. 3 Reg.
 ii. 27, &c.
 Προεφήτευσεν Ἡσαΐας, Matt. xv. 8. Mar. vii. 6.
 Προεφήτευσεν Ἐλιέζερ, 2 Paral. xx. 38. Esdr. v. 1, &c.

This being premised, let us now advance to the *first* particular; and compare the several quotations in the Gospels, &c. with each other, and also with their correspondent passages in the *Old* Testament, in order to ascertain the *real* Differences between them.

SECTION

SECTION III.

A TABLE of the Quotations in the Gospels, and Acts of the Apostles, with the parallel Places in the Septuagint Version; to which are severally annexed some necessary Notes and Observations.

No. I.

Matth. i. 23. ἵνα πληρωθῇ τὸ ῥηθέν—Ἰδὲ, ἡ παρθένος ἐν
 γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλέσῃ
 τὸ ὄνομα αὐτῆς Ἑμμανὴλ.

Isai. vii. 14. Ἰδὲ, ἡ παρθένος ἐν
 γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλέσεις τὸ
 ὄνομα αὐτῆς Ἑμμανὴλ. *Alex.*

Καλέσῃ] *Cant.* Καλέσεις. Heb. *קארי et vocabis*; but analogy seems to require it should be *קארי et vocabit*, as the Chaldee Paraphrase and Vulgate Version. The Syr. Vers. has *vanethoro*, i. e. *et vocabitur*. And so JUST. M. Καλέσει τὸ ὄνομα αὐτῆς, which is certainly the true meaning of the text, whether we read καλέ-
 σεις

σεις or καλέσασι.—N. B. MS. 1 D 2, Brit. Mus. and MS. Nov. Coll. Oxon. read, in conformity with *Justin Martyr*, καλέσεται.

But the chief thing to be observed is, that the prophecy is a compound one, as I shall shew hereafter; and that the Evangelist quoted no more of it than what related to his subject. And in this quotation it is carefully to be noted, that the *Greek* ἡ παρθένος, as well as its correspondent *Hebrew* מְלִיכָה, is *emphatical*, and means not *a virgin* in general, but that *particular* virgin that was prophesied of from the beginning; and whose seed was to bruise the serpent's head: which *seed*, or *son*, is called here by the Prophet Ἐμμανήλ, but by the Angel, Luke i. 31, Ἰησους, *viz.* in Hebrew, JEHOSHUA, *God the Saviour*: yet is the prophecy clearly fulfilled. For, as Bishop Pearson justly argues, “What else is *God with us*, than *God our Saviour*? Well therefore hath the Evangelist “conjoined the Prophet and the Angel, asserting that “Christ was therefore named JESUS, because it was “foretold he should be called EMMANUEL; the angelical *God the Saviour* being in the highest propriety “the prophetic *God with us.*” Exp. of the Creed, p. 71.

p. 71. See also *Tertullian* adv. Judæos, p. 192, ed. Rigalt:

To confirm what has been said above, it is to be observed further, that *ἡ παρθένη* occurs but twice more in Scripture, viz. Gen. xxiv. 43, Exod. ii. 8; and in both places denotes a particular and distinguished *virgin*. In the first, *Rebekah*, afterwards the wife of *Isaac*; and in the other, *Miriam*, the sister of *Moses*. By this, I do not mean to introduce a mystery, though *Salmero*, and others of his profession, have laboured hard, on weaker grounds, to find out the *Virgin Mary*. I mean hereby only to refute the perverse sophisms of Jews and Infidels.

No. II.

Matth. ii. 6. Οὕτω γέγραπται—Καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα, ἡ δαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σὺ γὰρ ἐξελεύσεσαι ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου, τὸν Ἰσραήλ.

Mich. v. 2. Καὶ σὺ Βηθλεὲμ, οἶκος τῷ Ἐφραθᾷ, ὀλιγοσὸς εἶ τῷ εἶναι ἐν χιλιάσιν Ἰούδα· ἐκ σὺ μοι ἐξελεύσεσαι ἡγούμενος τῷ εἶναι εἰς ἄρχοντα ἐν τῷ Ἰσραήλ. Alex.

Though

Though the Septuagint *Greek* nearly agrees with the *Hebrew*, and both contradict the Evangelist, yet it is evident from the *Arabic* version, and what *Jerom* says in his Comment, that the LXX had originally the negative particle $\mu\eta$, which indeed is now extant in the *Barberinian* MS. for it reads $\mu\eta$ ὀλιγοσός. So likewise the primitive *Fathers*. For *Justin Martyr* has ἐδαμῶς ἐλαχίστη, Dialog. cum Tryph. p. 234; *Tertullian*, non minima, adv. Judæos, § 13; *Origen*, ἐκ ὀλιγόσος, contra *Cels.* lib. i. p. 39; *Cyprian*, non exigua, adv. Judæos, lib. ii. § 12. Whence some have concluded, that the particle $\aleph$ being somehow dropped from the *Hebrew*, the *Greek* was afterwards altered to it. But others think differently, and suppose the texts may be perfectly reconciled, either, 1°, by reading the first member of the prophecy interrogatively; for then it will imply a negation, which is the opinion of *Grotius*, &c. Or, 2°, by taking the word $\aleph\aleph$ *tsair* to mean *great* as well as *little*; which is the sentiment of the learned Dr. Pocock. Notæ Miscel. cap. ii. and Com. on Micah.

I shall leave the whole to the Reader's Judgement, with this single observation, that, if we read interro-

D

gatively,

gatively, the Hebrew text is right; otherwise it seems that צעיר should, in grammatical construction, be צעירה.—N. B. In confirmation of the above reading, it may now be further remarked, that MS. Brit. Mus. 1 B 2, *Pachom. MS. Laud.* K. 96, MS. Coll. Novi, uniformly read μὴ ὀλιγοσὸς.

No. III.

Matth. ii. 15. ἵνα πληρωθῇ τὸ ῥηθὲν—

Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

Hof. xi. 1. Ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ.

Alex. Vatic.

Aquila. Ἀπὸ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

Hebr. ממצרים קראתי לבני.

The Evangelist agrees exactly with the Hebrew; from which the Seventy differ widely. Whether they read לבני, contractedly לבני, or rendered the present reading plurally by τὰ τέκνα αὐτοῦ, to preserve the analogy, or whether the place has been altered by some bold transcriber, I cannot pretend to determine. One would be apt, however, to imagine, by their rendering קראתי, μετεκάλεσα, *revocavi*, which is never done but

but in this place, that they had their eyes on some remarkable deliverance out of *Egypt* subsequent to that by MOSES. If this Book of *Hosea* was translated soon after the *Pentateuch*, and there be any Truth in the story of Aristeas, that 198,000 Jewish captives were released by PTOLEMY PHILADELPHUS just before *that* version was undertaken, it is not unlikely the remembrance of such an act might so impress the minds of the translators, as to make them fancy it was referred to in this text, and consequently dispose them to render the words in the manner they have done. That something of this kind was the case, I am the more inclined to believe, because *Aquila*, *Symmachus*, and *Theodotion*, follow the present *Hebrew* Text, and confirm the quotation made by the Evangelist.

No. IV.

Matth. ii. 18. Τότε ἐπληρώθη τὸ ρηθὲν—Φωνὴ ἐν Ῥαμα
ἠκέσθη, θρήνος ἢ κλαυθμὸς ἢ ὀδυρμὸς πολὺς,
Ῥαχὴλ κλαίεσα τὰ τέκνα αὐτῆς, ἢ ἐκ ἧθελε
παρακληθῆναι, ὅτι ἐκ εἰσί.

Jerem. xxxviii. 15.

Φωνὴ ἐν Ῥαμᾶ

ἠκέσθη θρήνη, καὶ κλαυθμὸς, καὶ ὀδυρμὸς (a), Ῥα-
χὴλ αποκλαιομένης (b) ἐπὶ τῶν υἱῶν αὐτῆς, καὶ
ὃς ἤθελεν παρακληθῆναι, ὅτι οὐκ εἴσιν. *Alex.*

(a) Ed. Compl. θρήνος, καὶ κλαυθμὸς, καὶ ὀδυρμὸς, and so
MS. Pachom. Br. Mus. 1 B 2.

(b) Vatic. ἀποκλαιομένη.

JUSTIN M. quotes this text exactly as the Evange-
list; omitting θρήνος καὶ. Dialog. cum TRYPH. p. 238,
Ed. Jebb.

No. V.

Matth. ii. 23. Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν Προφητῶν,
ὅτι Ναζωραῖος κληθήσεται.

Jud. xiii. 5. ὅτι Ναζειραῖον (Heb. נָזִיר) ἔσαι τῷ Θεῷ τὸ
Παιδάριον. *Alex.*

Conf. v. 7. et cap. xvi. 17.

JEROM places the Book of *Judges* among the *Pro-
phets*, and so perhaps did the more *ancient Jews*.
The texts are amazingly apposite. And SAMSON, it
is

is allowed, was a type of CHRIST. He was born to be a *deliverer*. And the same may be said of JOSEPH, another נִוִּי. Gen. xlix. 26, and Deut. xxxiii. 16, De his plura vide apud SPANHEM. Dub. Evangel. D. xciii. HUET. Demonstr. Evang. Propos. ix. cap. clxx. § xv. p. 733.

No. VI.

Matth. iii. 3. Οὗτός ἐστιν ὁ ῥηθεὶς — φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

Marc. i. 3. Ὡς γέγραπται — φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

Luc. iii. 4, &c. Ὡς γέγραπται — φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσονται τὰ σκολιὰ εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας· Καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.

Joan.

Joan. i. 23.

Ἐφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ
ἐρήμῳ, Εὐθύνατε τὴν ὁδὸν Κυρίου· καθὼς εἶπεν
Ἡσαΐας.

Isai. xl. 3, &c.

φωνὴ βοῶντος ἐν τῇ
ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας
ποιεῖτε τὰς τρίβους τῆς Θεᾶς ἡμῶν.
Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος
καὶ βενδὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκο-
λιά ἐῖς εὐθείαν, καὶ ἡ τραχεῖα εἰς ὁδὸς λείας·
Καὶ ὕψεται πᾶσα σὰρξ τὸ σωτήριον τῆς Θεᾶς.
Alex. Vat.

Ἡ τραχεῖα is evidently an error of the transcribers,
for the *Hebrew* is plural יַחַד, i. e. αἱ τραχεῖαι,
Vulg. aspera. So CYPRI. adv. Judæos, lib. ii. § 6.—
N. B. Αἱ τραχεῖαι, MS. 1 D 2, Brit. Mus.

Τὸ σωτήριον τῆς Θεᾶς.] How the LXX read to make
out this sense I know not. The Heb. is יַחַד, *jachdav*,
which we render *pariter*, *together*; but they might
render it σωτήριον αὐτῆς, and, for the sake of perspicu-
ity Θεᾶς; for whom we would save from imminent
danger, we *lay hold of*, *embrace*, and *unite* to our-
selves; which is the idea conveyed by the root יַחַד.
If this be not allowed, would it be too much to sup-
pose

pose that the word should be read יְחִידָה, *jechido*, *unigenitum ejus*, *his only begotten*? The whole verse would then run in this manner: "The glory of the Lord shall be revealed, and all flesh shall see His *only begotten*." And may not *St. John* be supposed to refer to it, when he says, "We beheld His glory, the glory as of the *only begotten* of the Father," i. 14. But, after all, I rather suspect that the Hebrew Copy, which the *Seventy* used, had יְשׁוּעָה, and not יְחִידָה. See *Isaiah*, ch. lii. 10, where the same prophecy occurs.

No. VII.

Matth. iv. 4. Γέγραπται, Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται (a) ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ.

Luc. iv 4. Γέγραπται, ὅτι ἐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ.

Deut. viii. 3. Ὅτι ἐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ. *Alex. Vatic.*

(a) So Cod. *Ephrem. Cantab. Basil.* Other copies, and the printed text, want the article. *PHILO* retains it in one place, and omits it in another.

Whether

Whether ἐκπορευομένῳ διὰ σώματος, as in four MSS. be added or not, the *sense* is exactly the same; which renders the Evangelists fully conformable to each other, and to the Septuagint version.

No. VIII.

Matth. iv. 6. Γέγραπται, ὅτι τοῖς ἁγγέλοις αὐτῷ ἐντελεῖται περὶ σῶ, —

καὶ ἐπὶ χειρῶν ἁρῶσί σε, μήποτε προσκόψης πρὸς λίθον τὸν πόδα σε.

Luc. iv. 10, &c. Γέγραπται, ὅτι τοῖς ἁγγέλοις αὐτῷ ἐντελεῖται περὶ σῶ, τῷ διαφυλάττει σε.

Καὶ ὅτι ἐπὶ χειρῶν ἁρῶσί σε, μήποτε προσκόψης πρὸς λίθον τὸν πόδα σε.

Psal. xc. 11, &c. Septuagint, ὅτι τοῖς ἁγγέλοις αὐτῷ ἐντελεῖται περὶ σῶ, τῷ διαφυλάττει σε ἐν πάσαις ταῖς ὁδοῖς σε.

Ἐπὶ χειρῶν ἁρῶσί σε, μήποτε προσκόψης πρὸς λίθον τὸν πόδα σε. *Alex. Vatic.*

It should seem, by their inserting καὶ, and καὶ ὅτι, in this text, which render it a kind of double quotation, that the Evangelists meant to apprise the Reader that

that they had omitted some words; for these are the marks by which they often connect distant texts together. But of this more hereafter.

No. IX.

Matth. iv. 7. Γέγραπται, Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σε.

Luc. iv. 12. Εἴρηται, Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σε.

Deut. vi. 16. Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σε.

Alex. Vatic.

The *Hebrew* reads *plurally* לֹא תִנְסוּ אֶת־יְהוָה אֱלֹהֵיכֶם, *Non tentabitis, &c.* And so the *Samar. Targ. Onk. Syr.* and *Arab.* versions. But the *Vulgate*, as the *Septuagint*, in the *singular*:

No. X.

Matth. iv. 10. Γέγραπται, Κύριον τὸν Θεόν σε προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.

Luc. iv. 8. Γέγραπται, Προσκυνήσεις Κύριον τὸν Θεόν σε, καὶ αὐτῷ μόνῳ λατρεύσεις.

Deut. vi. 13. Κύριον τὸν Θεόν σε προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις. *Alex.*

E

N. B. The

N. B. The word לָבַל, answering to μόνω, is not to be found in the *Hebrew*, either here, or in chap. x. 20, where the same words occur.

No. XI.

Matth. iv. 15, &c. ἵνα πληρωθῇ τὸ ῥηθὲν — Γῆ Ζαβελὼν καὶ γῆ Νεφθαλείμ, ὁδὸν θαλάσσης, πέραν τῆ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν. Ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε φῶς μέγα, καὶ τοῖς καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς.

Isai. ix. 1, 2.

(a) χώρα Ζαβελὼν, ἡ γῆ Νεφθαλείμ, ὁδὸν θαλάσσης — καὶ πέραν τῆ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν — Ὁ λαὸς ὁ καθήμενος ἐν σκότει (b) ἴδετε φῶς μέγα οἱ κατοικοῦντες ἐν χώρα καὶ σκιᾷ θανάτου φῶς (c) λάμψει ἐφ' ὑμᾶς.

Alex.

(a) Χώρα] *Symmachus* γῆ Ζαβελὼν καὶ γῆ Νεφθαλείμ, according to the *Hebrew*.

(b) Ἰδετε] *Complut.* εἶδε. *Heb.* יֵדוּ, εἶδον, vel εἶδε, *Vulg.* vidit.—N. B. It now appears, that the MS.

1 D 2,

1 D 2, in the British Museum, reads here εἶδεν. And MS. 1 B 2, Ibid. together with MS. Nov. Coll. Oxon. has εἶδε, which is the reading of *Origen* contra *Cels.* lib. vi. p. 278.

(c) Φῶς λάμπει ἐφ' ὑμᾶς] Heb. אור נה עליהם, i. e. φῶς ἔλαμψεν αὐτοῖς, vel ἐφ' αὐτὰς. The *Vulgate* has, habitantibus in regione umbræ mortis, lux orta est eis. And so likewise the *Chaldee* paraphrase, in perfect conformity with the Evangelist.

Here then let it be remarked, once for all, that the quotations in the *New Testament* are, in several places, far more exact, and more expressive of the *Hebrew*, than their parallels are at present in the *Septuagint* Version. The quotation above, among many others, is an evident proof.

No. XII.

Matth. v. 21. Ἐρρέθη Οὐ φονεύσεις.

Exod. xx. 13. Οὐ φονεύσεις.

Alex. Vatic.

No. XIII.

Matth. v. 27. Ἐρρέθη· Οὐ μοιχεύσεις.
Exod. xx. 14. Οὐ μοιχεύσεις.

Alex. Vatic.

No. XIV.

Matth. v. 33. Ἐρρέθη—Οὐκ ἐπιορκήσεις (a).
Ἀποδώσεις δὲ τῷ Κυρίῳ τὰς ὀρκας σου (b).
Exod. xx. 7. Οὐ λήψῃ τὸ ὄνομα Κυρίου τῷ Θεῷ σου ἐπὶ
vel ματαίῳ. *Alex.*
Levit. xix. 12. Οὐκ ὀμείσθῃ τῷ ὀνόματί μου ἐπ' ἀδίκῳ.
Alex.
Deut. xxiii. 23. Τὰ ἐκπορευόμενα διὰ τῶν χειλέων σου φυλάξῃ.
Alex. Vide Num. xxx. 3.

(a, b) The Jews often contracted the weightier precepts of the Law, that they might be the more easily remembered, into short forms or Proverbs. And our Saviour, speaking to the common people, seems to have expressed *these*, and some *other* precepts, in that form which they generally used, and best understood.

That

That the phrase οὐκ ἐπιорκήσεις, means the same thing with οὐ λήψῃ τὸ ὄνομα Κυρίου τῷ Θεῷ σε ἐπὶ μαλαίῳ, is evident from 1 Esdr. i. 48, where the Author, speaking of the rebellion of *Zedekiah*, says, καὶ ὀρκισθεὶς ἐν τῷ ὀνόματι Κυρίου—ἐπιорκήσας, ἀπέστη. If the Reader should think an *apocryphal* author no good interpreter of a *canonical* book, I would desire him to reflect, that there are many words and phrases used by the writers of the New Testament, which are to be found in no other part of the *Greek Bible*, but in the *Apocrypha*.

No. XV.

Matth. v. 38. Ἐξέεθῃ—Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ,
καὶ ὀδόντα ἀντὶ ὀδόντος.

Exod. xxi. 24. Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ,
ὀδόντα ἀντὶ ὀδόντος. *Alex. Vatic.*

No. XVI.

Matth. v. 43. Ἐξέεθῃ—Ἀγαπήσεις τὸν πλησίον σε,
καὶ μισήσεις τὸν ἐχθρόν σε.

Levit. xix. 18. Ἀγαπήσεις τὸν πλησίον σε.

Pfal.

Pfal. cxxxviii. 21, &c, Οὐχὶ τὰς μισῶν ἡσέ σε, Κύριε, ἐμίσησα;
 Τέλειον μῖσος ἐμίσεν αὐτὰς,
 Εἰς ἐχθρὰς ἐγένοντό μοι.

Alex. Vatic.

Though the latter part of this quotation, *viz.* μισήσεις τὸν ἐχθρόν σε, does not occur in the Old Testament in *express* terms, yet it frequently occurs in terms that were looked upon as *equivalent*. The precept, relating to the *Canaanitish* nations, delivered in Deut. vii. 2, the Jews extended to *all other* nations; and upon that principle treated them with the utmost hatred and disdain. Accordingly Tacitus, speaking of the Jews, says, “Apud ipsos fides obstinata, misericordia in promptu, sed adversus omnes alios hostile odium.” Hist. lib. v. sub initio. Vide porro Juvenal, Sat. XIV. v. 96—104.

No. XVII.

Matth. vii. 23. Ἀποχωρεῖτε ἀπ’ ἐμῶ (c) οἱ ἐργαζόμενοι τὴν ἀνομίαν.

Luc. xiii. 27. Ἀπόσητε ἀπ’ ἐμῶ πάντες οἱ ἐργάται τῆς ἀδικίας (d).

Pfal.

Psal. vi. 8. Ἀπόσῃτε ἀπ' ἐμῶ πάντες οἱ ἐρταζόμενοι
τὴν ἀνομίαν. *Alex. Vatic.*

(c) Several copies have πάντες οἱ, in Matthew, conformable to the Septuagint.

(d) Ἀδικίας] Ἀνομίας Cod. Cantab. et Clemens Romanus, Ep. ii. ad Corinthios.

No. XVIII.

Matth. viii. 17. Ὅπως πληρωθῇ τὸ ῥηθὲν —
Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.
Isai. liii. 4. Οὗτος τὰς ἁμαρτίας (a) ἡμῶν φέρει (b), καὶ
περὶ ἡμῶν ὀδυνᾶται (c). *Alex. Vatic.*
Symmachus. Αὐτὸς τὰς ἁμαρτίας ἡμῶν ἀνέλαβε, καὶ τὰς
πόνους ὑπέμεινεν.

(a) Ἀμαρτίας ἡμῶν] MS. 1 D 2, Brit. Mus. reads here ἀσθενείας; and so does MS. 1 B 2, ibid. ex correctione: primo ἀμαρτίας. MS. Nov. Coll. Oxon. has μαλακίας. The Heb. is נִלְחַם, i. e. νόσους, μαλακίας, πλῆγας, ἡμῶν. But the Jews looked upon diseases
and

and bodily *infirmities* as punishments of *sins*: and therefore often expressed the *former* by the *latter*. Vide Targum in loc. 1 Pet. ii. 24.

(b) Φέρει] Heb. נשן, i. e. ἀνήνεγκε, ἀνέλαβε, &c.

(c) Καὶ περὶ ἡμῶν ὀδυνᾶται.] Heb. סבלנו כבלי, i. e. et dolores nostros bajulavit eos. *Ar. Montan.* which shews how little attentive the Greek translators were to the *letter* of the text, so that they expressed the *meaning* of it.

No. XIX.

Matth. ix. 13. Μάθετε τί ἔσιν· Ἐλεον(d) θέλω ἢ εἰ θυ-
σίαν. Vide cap. xii. 7.

Hof. vi. 6. Ἐλεος(e) θέλω ἢ εἰ θυ-
σίαν. *Alex.*

(d) Ἐλεος, Cod. *Ephrem. Cantab.* &c.

(e) Ἐλεον, MS. Pachom. Brit. Mus. 1 B 2.

These various readings are purposely inserted, as some confirmation of a sentiment I have long entertained,

tained, respecting our scriptural MSS. The state of the case, I conceive to have been often this, *viz.* that when a transcriber of the New Testament had a high notion of the *Septuagint* Version, he adjusted the quotation to that reading. And, on the contrary, when a transcriber of the *Septuagint* had a high veneration for the *New Testament*, he altered that version to the Evangelical reading. Many are the instances which seem to support this conclusion—some of which may hereafter occur.

No. XX.

Matth. xi. 10. Γέγραπται· Ἰδὲ, ἐγὼ ἀποσέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

Mar. i. 2. Γέγραπται· Ἰδὲ, ἐγὼ ἀποσέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

Luc. vii. 27. Γέγραπται· Ἰδὲ, ἐγὼ ἀποσέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

Malac. iii. 1. Ἰδὲ, ἐγὼ ἐξαποσέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψει αὐτὸν ὁδὸν πρὸ προσώπου μου.
Alex.

The present *Hebrew* and the *Sept. Version* are here conformable to each other; and both extremely different from the Evangelists. But there is great reason to suspect, that the *Hebrew* was first corrupted, and that the *Greek* was afterwards adjusted to it. And if we translate the Quotation into *Hebrew*, and then compare it with the present text, it will be easy to perceive how that corruption happened. The Evangelists seem to have read thus—הַנְּנִי שֶׁלַח מַלְאכִי לִפְנֵיךָ—וּפְנֵה דְרָכְךָ לִפְנֵיךָ;—which *Tertullian* has translated as follows: “Ecce ego mitto angelum meum ante faciem tuam (id est, Christi), qui præparabit viam tuam ante te.” *Adv. Judæos*, § 9. Vide quoque *Euseb. Dem. Evang. lib. ix. p. 430.*

Consult here again the various readings in St. Mark's and St. Luke's Gospels, and it will readily appear, that several copies were purposely altered to the tenor of the *Hebrew* text or of the *Greek* version.

No. XXI.

Matth. xii. 18—21. Ὅπως πληρωθῇ τὸ ῥηθὲν—Ἰδὲ ὁ παῖς
 με, ὃν ἠρέτισα· ὁ ἀγαπητός μου, εἰς ὃν
 εὐδόκησεν

εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. Οὐκ ἐρίσει, ἐδὲ κραυγάσει, ἐδὲ ἀκέσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτῷ· Κάλαμον συντετριμμένον ἐ κατεάξει, καὶ λῖνον τυφόμενον ἐ σβέσει· ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν. Καὶ ἐν τῷ ὀνόματι αὐτῷ ἔθνη ἐλπίζουσι.

Isai. xlii. 1—4.

Ἰακώβ ὁ παῖς μου, ἀντιλήψομαι αὐτῷ· Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἡ ψυχὴ μου· ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτὸν, κρίσιν τοῖς ἔθνεσιν ἐξοίσει. Οὐ κεκράξεται ἐδὲ ἀνήσει, ἐδὲ ἀκυσθήσεται ἕξω ἡ φωνὴ αὐτῷ· Κάλαμον τεθλασμένον ἐ συντρίψει, καὶ λῖνον καπνίζόμενον ἐ σβέσει ἀλλὰ εἰς ἀλήθειαν ἐξοίσει κρίσιν. Ἀναλάμψει, καὶ ἐ θραυσθήσεται, ἕως ἂν θῇ ἐπὶ τῆς γῆς κρίσιν, καὶ ἐπὶ τῷ ὀνόματι αὐτῷ ἔθνη ἐλπίζουσιν.

Vat.

This passage of Isaiah affords us a plain proof that the *Septuagint* has been wilfully corrupted. For the insertion of the words Ἰακώβ and Ἰσραὴλ, of which

there are no traces in the *Hebrew*, seems to have been made on purpose by the *Jews*, that the text might not be applied to the *Messiah*, though the *Targum* on the place is exprefs for it. The rest has been much altered, as appears from *Justin Martyr*, who quotes the text twice. Dial. cum Tryph. p. 360 and 389, ed. *Jebb.* and in both places differently.

Irenæus hanc *Esaiaë* prophetiam eodem tenore allegat quo *S. Matthæus*, cap. xii. 18, &c. Sed hodie aliter in *LXX* interpretum versione legitur; imo jam *Irenæi* ævo ea isto loco corrupta fuisse videtur. *Grabe* Not. 3. ad *Iren.* L. 3. adv. *Hæreses*, p. 220.

No. XXII.

Matth. xii. 40. Ὡσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τῆς κήτης
τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

Jonæ ii. 1. Ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τῆς κήτης
τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

Alex. Vatic.

No.

No. XXIII.

Matth. xiii. 14, 15. Ἀναπληρῶται — ἡ προφητεία Ἡσαΐα —

Ἀκοῇ ἀκέσειε, καὶ οὐ μὴ συνῆτε· καὶ βλέπον-
τες βλέψετε, καὶ οὐ μὴ ἴδητε. Ἐπαχύνθη
γὰρ ἡ καρδία τῶ λαῷ τούτῳ, καὶ τοῖς ὠσὶ
βαρέως ἤκουσαν, καὶ τὰς ὀφθαλμοὺς αὐτῶν
ἐκάμμυσαν, μήποτε ἴδωσι τοῖς ὀφθαλμοῖς,
καὶ τοῖς ὠσὶν ἀκέσωσι, καὶ τῇ καρδίᾳ συνιῶσι,
καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς.

Marc. iv. 12.

τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνε-
ται· ἵνα βλέποντες βλέπωσι, καὶ μὴ ἴδωσι·
καὶ ἀκούοντες ἀκέσωσι, καὶ μὴ συνιῶσι, μήποτε
ἐπιστρέψωσι, καὶ ἀφεθῇ αὐτοῖς τὰ ἀμαρ-
τήματα.

Luc. viii. 10.

τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέ-
ποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνι-
ῶσιν.

Joh. xii. 40.

εἶπεν Ἡσαΐας· Τετύφλωκεν αὐτῶν τὰς
ὀφθαλμοὺς, καὶ πεπώρωκεν αὐτῶν τὴν καρ-
δίαν· ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ
νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ ἰά-
σωμαι αὐτούς.

Αἶ.

Act. xxviii. 26, 27. Πνεῦμα τὸ ἅγιον ἐλάλησε διὰ Ἡσαΐα—

Πορεύθητι πρὸς τὸν λαὸν τῆτον, καὶ εἰπόν·
Ἀκοῇ ἀκέσειε, καὶ ἂ μὴ συνῆτε καὶ βλέπον-
τες βλέψετε, καὶ ἂ μὴ ἴδητε. Ἐπαχύνθη
γὰρ ἡ καρδία τῆ λαῶ τέττε, καὶ τοῖς ὠσὶ
βαρέως ἤκουσαν, καὶ τὰς ὀφθαλμοὺς αὐτῶν
ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς,
καὶ τοῖς ὠσὶν ἀκέσωσι, καὶ τῇ καρδίᾳ συνῶσι,
καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς.

Isai. vi, 9, 10.

Πορεύθητι, καὶ εἰπὸν τῷ λαῷ τῷ τῷ, Ἀκοῇ
ἀκέσειε, καὶ ἂ μὴ συνῆτε· καὶ βλέποντες βλέ-
ψετε, καὶ ἂ μὴ ἴδητε. Ἐπαχύνθη γὰρ ἡ
καρδία τῆ λαῶ τέττε, καὶ τοῖς ὠσὶν αὐτῶν
βαρέως ἤκουσαν, καὶ τὰς ὀφθαλμοὺς ἐκάμ-
μυσαν, μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ
τοῖς ὠσὶν ἀκέσωσι, καὶ τῇ καρδίᾳ συνῶσι,
καὶ ἐπιστρέψωσι, καὶ ἰάσομαι αὐτούς (c).

Vatic.

Here the Evangelists, St. Matthew in his *Gospel*,
and St. Luke in the *Acts*, follow the reading of the
Septuagint version. The *Heb. Vulg. Lat.* and *Iren.*
lib. iv. cap. 48, read *imperatively*—*incrassa*—*obtura*
excæca. But the *Hebrew* verbs, with other point-
ings,

ings, will readily become *indicatives*, as the *Seventy* took them to be. See the text accordingly pointed, and ably defended by the learned *Cappellus*, Crit. Sacr. Appendix, de Loc. parallelis V. et N. Test. § 47, p. 535.

(c) For καὶ ἰάσομαι αὐτὰς, St. *Mark* has given us, by way of explanation, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα; and so likewise the *Chaldee* paraphrast and *Syriac* Interpreter.—Note here again, that the Evangelical word ἰάσωμαι is evidently the true reading; and yet no fewer than *nine* MSS. retain, in deference to the *Septuagint*, the faulty one, ἰάσομαι.

No. XXIV.

Matth. xiii. 35. Ὅπως πληρωθῇ τὸ ῥηθὲν—Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.

Psal. lxxvii. 2. Sept. Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· φθέγξομαι προβλήματα ἀπ' ἀρχῆς.
Alex. Vatic.

No. XXV.

Matth. xv. 4. Θεὸς ἐνετείλατο, λέγων· Τίμα τὸν πατέρα
σε, καὶ τὴν μητέρα· καὶ ὁ κακολογῶν πατέρα
ἢ μητέρα θανάτῳ τελευτάτω.

Marc. vii. 10. Μωσῆς γὰρ εἶπε· Τίμα τὸν πατέρα
σε, καὶ τὴν μητέρα σε· καὶ ὁ κακολογῶν πατέρα
ἢ μητέρα θανάτῳ τελευτάτω.

Exod. xx. 12. Τίμα τὸν πατέρα
σε, καὶ τὴν μητέρα σε. *Vatic.*

xxi. 17. ὁ κακολογῶν πατέρα
αὐτῶ ἢ μητέρα αὐτῶ θανάτῳ τελευτάτω.
Alex.

No. XXVI.

Matth. xv. 8, 9. Προεφήτευσεν — Ἡσαΐας, λέγων·
Ἐγγίξει μοι ὁ λαὸς ἔτος τῷ στόματι αὐτῶν, καὶ
τοῖς χείλεσί με τιμᾷ· ἡ δὲ καρδία αὐτῶν
πόρρω ἀπέχει ἀπ' ἐμῶ. Μάτην δὲ σέβονταιί
με, διδάσκοντες διδασκαλίας, ἐντάλματα
ἀνθρώπων.

Marc. vii. 6, 7. Προεφήτευσεν Ἡσαΐας — ὡς γέγραπται·
Οὗτος ὁ λαὸς τοῖς χείλεσί με τιμᾷ· ἡ δὲ
καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμῆ. Μά-
την δὲ σέβονταιί με, διδάσκοντες διδασκαλίας,
ἐντάλματα ἀνθρώπων.

Isai. xxix. 13. Ἐγγίξει μοι ὁ λαὸς ἔτος [ἐν τῷ σώματι αὐτῶ,
ἢ ἐν] τοῖς χείλεσιν αὐτῶν τιμῶσι με· ἡ δὲ
καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμῆ. Μά-
την δὲ σέβονταιί με, διδάσκοντες ἐνταλματα
ἀνθρώπων ἢ διδασκαλίας. *Vatic.*

ἐν τῷ σώματι αὐτῶ.] The MS. 1 B 2 and 1 D 2 Brit.
Museum, as also MS. Nov. Coll. Oxon. read τῷ σώματι
αὐτῶν without ἐν, exactly conformable to St. Matthew.

For ἀπέχει Clemens Romanus has twice ἄπεςιν.
Epist. ad Corinth. I. § 15. II. § 3. And so Stevens'
Copy, N. 7.

N. B. The words included in crotchets are wanting
in the *Alexandrian* and *Marchalian* MSS. They are
wanting in *Justin*. M. Dialog. cum Tryph. and in
Clemens' Epistles before cited.

No. XXVII.

Matth. xviii. 16. ἵνα ἐπὶ σώματος δύο μαρτύρων ἢ τριῶν
σταθῇ πᾶν ῥῆμα.

Deut. xix. 15. ἐπὶ σώματος δύο μαρτύρων ἢ τριῶν
σταθήσεται πᾶν ῥῆμα. MS. Oxon.

And so the Targum of Onkelos, and the Latin Vulgate. The *Alex.* and *Vatic.* MSS. adhere closely to the Hebrew; only that they both exhibit the adjective πᾶν, answering to the Hebrew כָּל, which is not to be found in the present text.

No. XXVIII.

Matth. xix. 4, 5. Οὐκ ἀνέγνωτε, ὅτι ὁ ποιήσας ἀπ' ἀρχῆς,
Ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς; καὶ εἶπεν·
Ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πα-
τέρα καὶ τὴν μητέρα, καὶ προσκολληθήσεται
τῇ γυναικὶ αὐτῆς, καὶ ἔσονται οἱ δύο εἰς
σάρκα μίαν.

Marc. x. 6, 8. Ἀπὸ δὲ ἀρχῆς κτίσεως, ἄρσεν καὶ θῆλυ
ἐποίησεν αὐτούς ὁ Θεός. Ἔνεκεν τούτου κα-
ταλείψει

ταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ
τὴν μητέρα, καὶ προσκολληθήσεται πρὸς
τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς
σάρκα μίαν. *Vide Ephes. v. 31.*

Gen. i. 27.

Ἄρσεν καὶ θῆλυ ἐποίησεν αὐτές.

Alex. Vatic.

ii. 24.

Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν
πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ (b), καὶ
προσκολληθήσεται τῇ γυναικὶ αὐτοῦ (c), καὶ
ἔσονται οἱ δύο (d) εἰς σάρκα μίαν.

Alex.

(b) αὐτοῦ] deest in *Vatic.* et *Philone* Judæo.

(c) τῇ γυναικὶ αὐτοῦ] πρὸς τὴν γυναῖκα αὐτοῦ.

Vatic. et *Philo.*

(d) The Hebrew word *וְהָיוּ*, answering to οἱ δύο, is not in the present text. But since it is extant in the *Samaritan* copy, and translated in all the ancient versions; there can be no doubt of its having been originally extant in the *Hebrew* text. How it came to be thence expunged, every man is furnished with a probable solution, who duly considers the opinion and practice of the *later* Jews, respecting the question

here proposed, and the arguments brought against them from this very text. Vide 1 Cor. vi. 16.—vii. 2, &c.

No. XXIX.

Matth. xix. 18, 19. Ὁ δὲ Ἰησοῦς εἶπε — Οὐ φονεύσεις· Οὐ μοιχεύσεις· Οὐ κλέψεις· Οὐ ψευδομαρτυρήσεις· Τίμα τὸν πατέρα σου καὶ τὴν μητέρα· καὶ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

Marc. x. 19. Τὰς ἐντολὰς οἶδας· Μὴ μοιχεύσης· Μὴ φονεύσης· Μὴ κλέψης· Μὴ ψευδομαρτυρήσης· Μὴ ἀποσερήσης (α). Τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

Luc. xviii. 20. Τὰς ἐντολὰς οἶδας· Μὴ μοιχεύσης· Μὴ φονεύσης· Μὴ κλέψης· Μὴ ψευδομαρτυρήσης· Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.

Exod. xx. 13—16. * Οὐ φονεύσεις· Οὐ μοιχεύσεις· Οὐ κλέψεις· Οὐ ψευδομαρτυρήσεις· Τίμα τὸν πατέρα σου καὶ τὴν μητέρα. Alex.

Levit. xix. 18. Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. Alex.

* MS.

*MS. Oxon.

Οὐ μοιχεύσεις· Οὐ φονεύσεις· Οὐ κλέψεις· κ. τ. λ. in the order of St. *Mark* and St. *Luke*.

Vatic.

Οὐ μοιχεύσεις· Οὐ κλέψεις· Οὐ φονεύσεις· κ. τ. λ.

(a) The precept *Μὴ ἀποσερήσης* is wanting in several MSS. vide Mill. et Wetsten. in loc. Some think it was placed in the margin by a later hand, as a gloss on *Μὴ κλέψης*. But I should rather conclude from the additions he makes in other places—compare *Mark* vii. 21, 22, with *Matth.* xv. 19—that the Evangelist took this precept from *Lev.* xix. 13, and inserted it in the text himself, as a caution against a vice very common among the Romans and other Heathens.

No. XXX.

Matth. xxi. 5. Ἵνα πληρωθῇ τὸ ῥηθὲν — Εἶπατε τῇ θυγατρὶ Σιών· Ἰδὲ ὁ βασιλεὺς σε ἔρχεται σοι πρᾶς, καὶ ἐπιβεβηκὼς ἐπὶ ὄνον, καὶ πῶλον υἱὸν ὑποζυγίου.

Johan. xii. 15. Καθὼς ἐστὶ γεγραμμένον· Μὴ φοβᾶ, θυγατερ Σιών·

Σιών· Ἰδὲ ὁ βασιλεὺς σε ἔρχεται, καθήμενος
ἐπὶ πῶλον ὄνα.

Zachar. ix. 9.

Χαῖρε σφόδρα θύγατερ Σιών·
Ἰδὲ ὁ βασιλεὺς σε ἔρχεταιί σοι — πρᾶϋς,
ἢ ἐπιβεβηκώς ἐπὶ ὑποζύγιον ἢ πῶλον νέον (a).
Alex.

(a) πῶλον νέον is a mistake of the transcriber for πῶλον ὄνα. See *Justin Martyr's* Dialog. with *Trypho*, p. 155, ed. Jebb. *Symmachus* has πῶλον υἱὸν ὀναδος; and *Theodotion* πῶλον υἱὸν ὄνα. Whence it appears, that the *Hebrew* תונתא-בן, *filium asinarum*, is not right. The original reading, I am convinced, was תונתא-בן, *filium asinae*. For the Targum has בן אתן, υἱὸν ὄνα. The texts that are usually brought, in support of the phraseology here used, stand in need of equal correction, e. g. it is said Judg. xii. 7, “that Jephthah” “was buried, Heb. בער, *in the cities* of Gilead:” whereas the true reading is, בורו, “*in his own city* of Gilead.” See the *Septuagint* and *Vulgate* versions.

No. XXXI.

Matth. xxi. 13. Γέγραπται· Ὁ οἶκός μου, οἶκος προσευχῆς
κληθήσεται· ὑμεῖς δὲ κ. λ. (a).

Marc.

- Marc. xi. 17. Οὐ γέγραπται, Ὅτι ὁ οἶκός μου, οἶκος προσ-
ευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν; ὑμεῖς
δὲ κ. λ.
- Luc. xix. 46. Γέγραπται· Ὁ οἶκός μου, οἶκος προσευχῆς
ἔσιν· ὑμεῖς δὲ κ. λ.
- Isai. lvi, 7. Ὁ γὰρ οἶκός μου, οἶκος προσευχῆς κληθήσε-
ται πᾶσι τοῖς ἔθνεσιν. *Alex. Vatic.*

(a) The remainder of these verses, which contains our Saviour's reproof, refers to Jer. vii. 11, Μὴ σπῆ-
λαιον λησῶν ὁ οἶκός μου; where the Jews might have read
their doom, and foreseen the destruction of that house
in which they vainly gioried. Ibid. ver. 14, 15.

No. XXXII.

- Matth. xxi. 16. Οὐδέποτε ἀνέγνωτε, ὅτι ἐκ σώματος νηπίων ἢ
θηλαζόντων κατηρτίσω αἶνον;
- Psal. viii. 3. Ἐκ σώματος νηπίων ἢ
θηλαζόντων κατηρτίσω αἶνον (a).
Alex. Vatic.

(a) Heb. iy sæpe fortitudo. Sed iy vel iy Arab.
est honor, laus, gloria.

No.

No. XXXIII.

Matth. xxi. 42. Οὐδέποτε ἀνέγνωτε — Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομῆντες, ἔτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, ἢ ἔσι θαυμασὴ ἐν ὀφθαλμοῖς ἡμῶν;

Marc. xii. 10, 11. Οὐδὲ — ἀνέγνωτε — Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομῆντες, ἔτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, ἢ ἔσι θαυμασὴ ἐν ὀφθαλμοῖς ἡμῶν;

Luc. xx. 17. Τί--τὸ γεγραμμένον--Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομῆντες, ἔτος ἐγενήθη εἰς κεφαλὴν γωνίας; Confer. Act. iv. 11.

Psal. cxvii. 22, 23. Septuagint. Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομῆντες, ἔτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, ἢ ἔσι θαυμασὴ ἐν ὀφθαλμοῖς ἡμῶν. *Alex. Vatic.*

No. XXXIV.

Matth. xxii. 24. Μωσῆς εἶπεν· Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, ἢ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

Marc.

Marc. xii. 19. Μωσῆς ἔγραψεν — Ὅτι εἰάν τινος ἀδελφὸς ἀποθάνῃ, ἢ καταλίπῃ γυναῖκα, ἢ τέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτῆς τὴν γυναῖκα αὐτῆς, ἢ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτῆς.

Luc. xx. 28. Μωσῆς ἔγραψεν — — Ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, ἢ ἔτος ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτῆς τὴν γυναῖκα, ἢ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτῆς.

Deut. xxv. 5, 6.

Ἐὰν δὲ κατοικῶσιν ἀδελφοὶ ἐπὶ τὸ αὐτὸ, ἢ ἀποθάνῃ εἰς ἐξ αὐτῶν, σπέρμα δὲ μὴ ᾖ αὐτῷ, ἢ ἔσαι ἡ γυνὴ τῆς τετελευτηκότος ἔξω ἀνδρὶ μὴ ἐγγίζοντι· ὁ ἀδελφὸς τῆς ἀνδρός αὐτῆς εἰσελεύσεται πρὸς αὐτήν, ἢ λήψεται αὐτήν ἑαυτῷ γυναῖκα, ἢ συνοικήσει αὐτῇ. Καὶ ἔσαι τὸ παιδίον ὃ ἂν τεχθῇ, κατασθήσεται ἐκ τῆς ὀνόματος [τῆς ἀδελφῆς αὐτῆς] τῆς τετελευτηκότος, ἢ ἢ ἐκ ἐξαλειφθήσεται τὸ ὄνομα αὐτῆς ἐξ Ἰσραήλ.

Alex.

We have here a signal specimen of the manner of quoting Scripture, as practised by the Jews. And from this specimen it plainly appears, that they

H

thought

thought it sufficient to express the *sense* and *substance* of the text, without confining themselves to the strict *words* and *phraseology* of it. The same mode the Evangelists might also have freely adopted: but it is evident, however, on inspection, that they used this freedom very sparingly.

No. XXXV.

Matth. xxii. 32. Οὐκ ἀνέγνωτε τὸ ρηθὲν —

Ἐγώ εἰμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ,
καὶ ὁ Θεὸς Ἰακώβ; —

Marc. xii. 26. Οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωσέως —

Ἐγώ — ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ,
καὶ ὁ Θεὸς Ἰακώβ; —

Luc. xx. 37.

Μωσῆς — λέγει Κύριον, τὸν Θεὸν Ἀβραάμ,
καὶ τὸν Θεὸν Ἰσαὰκ, καὶ τὸν Θεὸν Ἰακώβ.

Act. vii. 32.

Ἐγώ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραάμ,
καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ.

Exod. iii. 6.

Ἐγώ εἰμι ὁ Θεὸς τῷ πατρός σου (a), ὁ Θεὸς
Ἀβραάμ, καὶ Θεὸς Ἰσαὰκ, καὶ Θεὸς Ἰακώβ.

Vide ver. 16. *Alex. Vatic.*

(a) Τῷ πατρός σου, conformable to the present *Hebrew* אֲבִיךָ. But the *Samaritan* text reads אֲבִיךָ, τῶν
πατέρων

πατέρων σε, agreeable to the Evangelist. So does
JUST. MART. Apol. ii. et Dialog. cum Tryph.

No. XXXVI.

Matth. xxii. 37, 38. Αὕτη ἐστὶ πρώτη — ἐντολή· Ἀγαπήσεις
Κύριον τὸν Θεόν σε ἐν ὅλῃ τῇ καρδίᾳ σε,
καὶ ἐν ὅλῃ τῇ ψυχῇ σε, καὶ ἐν ὅλῃ τῇ διανοίᾳ
σε.

39. Δευτέρα δὲ — Ἀγαπήσεις τὸν πλησίον
σε ὡς σεαυτόν.

Marc. xii. 29, 30. Πρώτη πασῶν τῶν ἐντολῶν· Ἄκουε, Ἰσ-
ραὴλ, Κύριος, ὁ Θεὸς ἡμῶν, Κύριος εἷς
ἐστὶ· καὶ — Ἀγαπήσεις Κύριον τὸν Θεόν
σε ἐξ ὅλης τῆς καρδίας σε, καὶ ἐξ ὅλης
τῆς ψυχῆς σε, καὶ ἐξ ὅλης τῆς διανοίας
σε, καὶ ἐξ ὅλης τῆς ἰσχύος σε.

31. Καὶ δευτέρα — Ἀγαπήσεις τὸν πλησίον
σε ὡς σεαυτόν.

Luc. x. 27. Πῶς ἀναγινώσκεις; ὁ δὲ — εἶπεν· Ἀγα-
πήσεις Κύριον τὸν Θεόν σε ἐξ ὅλης τῆς
καρδίας σε, καὶ ἐξ ὅλης τῆς ψυχῆς σε,
καὶ ἐξ ὅλης τῆς ἰσχύος σε, καὶ ἐξ ὅλης τῆς
διανοίας

διανοίας σε—Καὶ τὸν πλησίον σε ὡς
σεαυτόν.

Deut. vi. 4, 5. Ἄκουε, Ἰσραὴλ, Κύριος, ὁ Θεὸς ἡμῶν,
Κύριος εἷς ἐστὶ· Καὶ—ἀγαπήσεις Κύριον
τὸν Θεόν σε ἐξ ὅλης τῆς καρδίας σε (a),
καὶ ἐξ ὅλης τῆς ψυχῆς σε, καὶ ἐξ ὅλης τῆς
δυνάμεώς σε (b). *Alex.*

Levit. xix. 18. Ἀγαπήσεις τὸν πλησίον σε ὡς σεαυτόν.
Alex. Vatic.

(a) τῆς καρδίας σε] τῆς διανοίας σε. *Vatic.* And so
לבב is translated in many places. See Levit. xix. 17,
Deut. vii. 17, &c.

(b) τῆς δυνάμεώς σε] τῆς ἰσχύος σε. MS. *Oxon.* as
כח is rendered in 2 Kings xxiii. 25, where all the
terms of this commandment occur, and the com-
mandment itself is said to be fulfilled.

No. XXXVII.

Matth. xxii. 44. Πῶς ἔν Δαβὶδ—Κύριον αὐτὸν καλεῖ;
Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ
δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σε ὑπο-
πόδιον τῶν ποδῶν σου.

Marc.

Marc. xii. 36. Δαβὶδ εἶπεν ἐν τῷ Πνεύματι—Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τὰς ἐχθρὰς σου ὑποπόδιον τῶν ποδῶν σου.

Luc. xx. 42, 43. Δαβὶδ λέγει ἐν βίβλῳ ψαλμῶν· Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τὰς ἐχθρὰς σου ὑποπόδιον τῶν ποδῶν σου.

Act. ii. 34. Λέγει δὲ αὐτὸς (Δαβὶδ) Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τὰς ἐχθρὰς σου ὑποπόδιον τῶν ποδῶν σου.

Psal. cix. 1. Sept. Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τὰς ἐχθρὰς σου ὑποπόδιον τῶν ποδῶν σου. *Alex. Vatic.*

No. XXXVIII.

Matth. xxiv. 15. Ὅταν ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως —ἐςὼς ἐν τόπῳ ἁγίῳ.

Marc. xiii. 14. Ὅταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως —ἐςὼς ὅπου εἶ δεῖ.

Dan. ix. 27. Ἐπὶ τὸν(α) ἱερὸν βδέλυγμα τῶν ἐρημώσεων ἔσται. *Alex.*

(α) τὸ

(a) τὸ ἱερὸν, *Vatican*: and so likewise the noted *Chissian* MS. In this latter MS. the quotation runs thus—Ἐπὶ τὸ ἱερὸν βδέλυγμα τῆς ἐρημώσεως ἔσαι.

No. XXXIX.

Matth. xxvi. 31. Γέγραπται γὰρ· Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποιμένης.

Marc. xiv. 27. Ὅτι γέγραπται· Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα (b).

Zachar. xiii. 7. Πάταξον (c) τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποιμένης. *Alex.*

(b) πρόβατα τῆς ποιμένης. Codd. *Basil, Boreel, Cypr. &c.*

(c) Πάταξον, agreeable to the present Hebrew קָטַח. But the context, and the analogy of grammar, seem to require that it should be either קָטַח, or, conformably to the following verb, יִכֶּה, παλάξω. And it is certain, that the Author of the *Arabic* version found it so in his copy; for he translates in the *future*—percutiam pastorem.

N. B.

N. B. MStus n. 4. Bibliothecæ Sancti Marci Venetiis; et MS. n. 4. Bibl. San. Germanensis, uterque habet *παλάζω τὸν ποιμένα*. Sic. et S. Barnabas, Epist. § 5.

No. XL.

Matth. xxvii. 9, 10. Τότε ἐπληρώθη τὸ ῥηθὲν—

Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τῆς τετιμημένης, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ. Καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τῆς κεραμέως, καθὰ συνέταξέ μοι Κύριος.

Zachar. xi. 13.

Καὶ εἶπε Κύριος πρὸς με· Κάθεσ αὐτὰς εἰς τὸ χωνευτήριο, ἢ σκέψαι αὐτὸ εἰ δοκιμὸν ἔσιν, ὃν τρόπον ἐδοκιμάσθην ὑπὲρ αὐτῶν. Καὶ ἔλαβον τὰς τριάκοντα ἀργυρὰς, ἢ ἐνέβαλον αὐτὰς εἰς οἶκον Κυρίου εἰς τὸ χωνευτήριο. *Alex.*

Great as the difference is between these passages, the fault does not lie with the Evangelist.

The *Hebrew* text is incorrect; and, as it now stands, is ill translated. The version is that of *Symmachus*,

machus, and not the *Seventy's*. See, *An Enquiry into the present State of the Septuagint Version*, p. 57, &c.

In that Treatise, I conjectured with regard to the Hebrew, that the genuine reading must have stood thus—: ואשלך אתו אל בית היוצר כאשר צוני יהוה—which is now confirmed in the main by some of the most valuable of Dr. *Kennicott's* MS. copies. With this corrected *Hebrew* St. *Matthew's Greek* perfectly agrees; if we only take ἔλαβον for the *first* person singular, and read ἔδωκα for ἔδωκαν, on the authority of one MS. and the *Syriac* version, and on its congruity with the original prophecy. See *Mede's Works*, p. 786.

No. XLI.

Matth. xxvii. 35. ἵνα πληρωθῇ τὸ ρηθέν—

Διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔλαβον κλῆρον.

Johan. xix. 24. ἵνα ἡ γραφὴ πληρωθῇ—

Διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Vide Marc. xv. 24.

Pfal.

Pfal. xxi. 19. Διεμερίσαντο τὰ ἱμάτια μου ἑαυτοῖς, καὶ ἐπὶ
τὸν ἱματισμόν μου ἔβαλον κλῆρον.

Alex. Vatic.

No. XLII.

Marc. xv. 28. Ἐπληρώθη ἡ γραφή ἡ λέγουσα·
Καὶ μετὰ ἀνόμων ἐλογίσθη.

Luc. xxii. 37. Τὸ γεγραμμένον δεῖ τελεσθῆναι—
Καὶ μετὰ ἀνόμων ἐλογίσθη.

Isai. liii. 12. Καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη.

Alex. Vatic.

No. XLIII.

Matth. xxvii. 46. Λέγων—Θεέ μου, Θεέ μου,
ἵνα τί με ἔγκατέλιπες;—

Marc. xv. 34. Λέγων—Ὁ Θεός μου, ὁ Θεός μου,
εἰς τί με ἔγκατέλιπες;—

Pfal. xxi. 2. Sept. Ὁ Θεός μου, ὁ Θεός μου,—
ἵνα τί ἔγκατέλιπές με;—

Alex.

I consider these words, not so much in the light of
a *prayer*, though they bear *that* form, but rather
I meant

meant as a *reference* to the xxiid Psalm, which our Lord thereby applied to himself; several passages whereof the Jews might have observed to be then literally accomplished in the very things they saw him suffer. My chief reason for assuming the words so particularly as a *reference*, is to obviate an objection that has often been urged in my hearing, *viz.* “that
 “our Saviour *thus* praying (and, according to these
 “Evangelists, it was his *last prayer*), seems to have
 “quitted life in a querulous, desponding temper*.”
 My answer to this was always as above, and always allowed to be valid, especially when it was added, that no person ever resigned his life with so much calmness and resignation, as appears from his *truly last* ejaculation—“*Father! into thy hands I commend
 “my spirit.*” Luke xxiii. 46.

No. XLIV.

Luc. ii. 23. Καθὼς γέγραπται—Ὅτι πᾶν ἄρσεν διανοῖ-
 γον μήτραν, ἅγιον τῷ Κυρίῳ κληθήσεται.

* This objection originated with the *Jews*. “Ogganniunt hic Judæi,” says *Huetius*, “hominem apud Deum misérias suas *ita con-*
querentem, Deum non esse,” Dem. Evang. p. 624.

Exod.

Exod. xiii. 12.

Ἀφοριεῖς πᾶν διανοῖ-
γον μήτραν, τα ἄρσενικὰ ἀγιάσεις τῷ
Κυρίῳ. Vid. ver. 2. *Alex.*

No. XLV.

Luc. ii. 24.

Κατὰ τὸ εἰρημένον ἐν νόμῳ — ζεῦγος τρυ-
γόνων, ἢ δύο νεοσσὲς περισερῶν.

Lev. xii. 8.

Δύο τρυγόνας, ἢ δύο νεοσσὲς περισερῶν.
Alex.

No. XLVI.

Luc. iv. 18, 19.

Εὗρε τὸν τόπον ὃ ἦν γεγραμμένον·
Πνεῦμα Κυρίου ἐπ' ἐμὲ, ὃ ἔνεκεν ἔχρισέ με
εὐαγγελίσασθαι (α) πτωχοῖς· ἀπέσαλκέ με
ιάσασθαι τὰς συντετριμμένας τὴν καρδίαν·
κηρύξαι αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς
ἀνάβλεψιν· ἀποσῆλαι τεθραυσμένους ἐν ἀφέ-
σει (β)· κηρύξαι ἐνιαυτὸν Κυρίου δεκλόν.

Isai. lxi. 1, 2.

Πνεῦμα Κυρίου ἐπ' ἐμὲ· ὃ εἵνεκεν ἔχρισέ με
εὐαγγελίσασθαι (α) πτωχοῖς· ἀπέσαλκέ με
ιάσασθαι τὰς συντετριμμένας τὴν καρδίαν·

κηρύξαι αἰχμαλώτοις ἄφεσιν, ἢ τυφλοῖς
ἀνάβλεψιν· καλέσαι ἐνιαυτὸν (c) Κυρίᾳ δέκ-
τον. *Vatic.*

(a) N. B. MS. N. Coll. reads ἔχρισέ με ΚΥΡΙΟΣ
εὐαγγελίσασθαι πτωχοῖς, agreeably to the Hebrew קִיחַ.

(b) The words ἀποσεῖλαι τεθραυσμένους ἐν ἀφέσει are
not in the *Septuagint*, and seem to be either a dif-
ferent version of קִיחַ קִיחַ מִיְיִחוּסֵי, ἢ τυφλοῖς ἀνάβλεψιν,
and inserted from the margin in the Evangelical text:
or else to be a gloss upon the same, taken from Isaiah,
ch. lviii. 6, where the very words occur in the *Greek*,
though the *Hebrew* texts are very different. This
deserves critical consideration. Vid. *Kennicott*. var.
lectiones in loc.

(c) καλέσαι ἐνιαυτὸν, Heb. קִיחַ, rendered just before
κηρύξαι, as it ought to have been here again.

No. XLVII.

Luc. xxi. 46. Πάτερ, εἰς χεῖράς σε παραθήσομαι τὸ
πνεῦμά μου.

Pfal.

Pfal. xxx. 6. Sept.

Εἰς χεῖράς σε παραθήσομαι τὸ
πνεῦμά μου. *Alex. Vatic.*

No. XLVIII.

Johan. ii. 17. Γεγραμμένον ἐστίν· Ὁ ζῆλος τῆ οἴκῃ σε κατέ-
φαγέ (a) με.

Pfal. lxi. 10. Ὁ ζῆλος τῆ οἴκῃ σε κατέ-
φαγέ με. *Alex. Vatic.*

(a) Several MSS. read καταφάγει; others, with the common editions, read κατέφαγε, conformably to the Septuagint.

No. XLIX.

Johan. vi. 31. Ἐσι γεγραμμένον· Ἄρτον ἐκ τῆ ἔρανῃ ἔδωκεν
αὐτοῖς φαγεῖν.

Pfal. lxxvii. 24. Sept. Ἐβρεξεν αὐτοῖς μάννα φαγεῖν, ἢ ἄρ-
τον ἔρανῃ ἔδωκεν αὐτοῖς. *Alex. Vatic.*
vel

Exod. xvi. 15. Οὗτος ὁ ἄρτος, ὃν ἔδωκε Κύριος ὑμῖν φαγεῖν.
Conf. v. 4. *Alex. Vatic.*

Be it here observed, that *this* is a quotation made by the Jews; and made, it must be allowed, fair enough

enough with respect to the *sense*, but far from being *literal*. Nay, it is apparent, that they joined *two* texts together, *viz.* Exod. xvi. 4 and 15 (as the Psalmist did before them), to make it speak out the sense it does. I trust then that we shall hear no more of any complaints against the Evangelists for proceeding in the same manner, and connecting Texts that lie afunder, but relate to the same thing.

No. L.

Johan. vi. 45. Ἔσι γεγραμμένον—Καὶ ἔσονται πάντες δι-
δακτοὶ τῷ Θεῷ.
Isai. liv. 13. Καὶ πάντας τὰς υἱὰς σου
διδάσκεις Θεῷ. *Alex. Vatic.*

No. LI.

Johan. viii. 17. Γέγραπται· Ὅτι δύο ἀνθρώπων ἡ μαρτυρία
ἀληθὴς ἐστίν.
Deut. xix. 15. Ἐπὶ σόματι δύο μαρτύρων—
σταθήσεται πᾶν ῥῆμα. *Alex.*
Vide Matth. xviii. 16.

N. B. St. John seldom quotes Scripture in *express* terms, though he often refers to it by short *equivalent* sentences. When he wrote, the harmony between the Old and New Testament was so well understood, and acknowledged, that, generally speaking, he had no occasion but only to hint or intimate it.

No. LII.

Johan. x. 34. Ἔσι γεγραμμένον—Ἐγὼ εἶπα, Θεοὶ ἐσε.
Psal. lxxxi. 6. Ἐγὼ εἶπα, Θεοὶ ἐσε.
Alex. Vatic.

No. LIII.

Johan. xii. 38. Ἵνα ὁ λόγος Ἡσαΐα—πληρωθῇ—
Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ
βραχίων Κυρίου τίνι ἀπεκαλύφθη; Vide
Rom. x. 16.
Isai. liii. 1. Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ
βραχίων Κυρίου τίνι ἀπεκαλύφθη; *Vatic.*

No.

No. LIV.

Johan. xiii. 18. ἵνα ἡ γραφή πληρωθῇ· Ὁ τρώγων μετ' ἐμῶν
τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμὲ τὴν πλέρναν αὐτῶν.

Pfal. xl. 9. Ὁ ἐσθίων ἄρτους μου
ἐμεγάλυνεν ἐπ' ἐμὲ πλεονισμόν.

Alex. Vatic.

No. LV.

Johan. xv. 25. ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος.—
Ὅτι ἐμίσησάν με δωρεάν.

Pfal. xxxiv. 19. Sept. Οἱ μισῶντές με δωρεάν. *Vatic.*
vel lxviii. 4.

No. LVI.

Johan. xix. 28. ἵνα τελειωθῇ ἡ γραφή, λέγει· Δίψῳ.

Pfal. lxviii. 21. Sept. Εἰς τὴν δίψαν μου ἐπότισάν με ὕδωρ.

Alex. Vatic.

Here is a reference made to a prophecy of the
Psalmist by one *single* word : which word it does not
contain

contain, otherwise than by implication. And yet never was any prophecy more *literally* and more *completely* fulfilled than this, as plainly appears from the joint testimony of all the Evangelists. Such a mode of quotation, though significant enough, I do not remember to have observed elsewhere. But the context explains and confirms it.

No. LVII.

Johan. xix. 36. ἵνα ἡ γραφὴ πληρωθῇ—

Ὅς ἂν ὁ συντρίβησεται αὐτῷ.

Num. ix. 12. Ὅς ἂν ὁ συντρίψεται ἀπ' αὐτῷ.

vel potius

Alex.

Pfal. xxxiii. 21. Sept. Φυλάσσει Κύριος πάντα τὰ ὅσα αὐτῷ (a),

Ἐν ἐξ αὐτῶν ὁ συντρίβησεται. Alex.

(a) I have taken the liberty, though not countenanced at present by any MSS, to insert αὐτῷ instead of αὐτῶν in the *Septuagint* version, on purpose to render it conformable to the *Hebrew*. For *that* reads יְהוָה, ὅσα αὐτῷ : and refers the whole to קִדְּשׁ, the *Just-One*, i. e. the *Messiah*, in the preceding verse.—

N. B. The *Chaldee* paraphrase and *Syriac* version
K follow.

follow exactly the same construction. Vide plura apud *Kennicott*. Differt. General. § 65.

No. LVIII.

Johan. xix. 37. Γραφή λέγει· Ὁψονῆσαι εἰς ὃν ἐξεκέντησαν.
vide Apoc. i. 7.

Zach. xii. 10. Ἐπιβλέψονῆσαι πρὸς (a) με, ἀνθ' ὧν κατωρ-
χήσαντο (b). *Alex. Vatic.*

Theodot. Ἐπιβλέψονῆσαι πρὸς (a) με ὃν ἐξεκέντησαν (b).

(a) Πρὸς με.] The *Seventy* and *Theodotion* read יֵלֵא, as it now stands in the printed Hebrew text. But the context manifestly requires it to be יֵלֵא, in conformity with יֵלֵא, which occurs twice in this verse. Accordingly, above 50 MSS. are now to be found which read here יֵלֵא, *ad illum*, exactly agreeable to the Evangelist.

(b) Κατωρχήσαντο, ἐξεκέντησαν.] It should seem by these different versions, that the translators read differently. The *Seventy* יֵקֵר, as one MS. (No. 355. K.) does now: but *Aquila*, *Symmachus*, and *Theodotion*, יֵקֵר, as all the other MSS. read at present.

Not but that I think the *Septuagint* translation was right at first. For Cod. *Barb.* has εἰς ὃν ἐξεκένησαν. And so MS. 1 B 2, Br. Mus. Laud. K. 96, et Coll. Nov. Oxon. To which may be added the citations extant in the *Greek Fathers*. Vid. *Ignat. Ep. ad Trall.* § 10, *Iust. Mart. Dialog. et Apolog.* 2.

No. LIX.

Act. i. 20. Γέγραπται—Γενηθήτω ἡ ἑπαυλις αὐτῶν ἡρη-
μος, καὶ μὴ ἔσῳ ὁ κατοικῶν ἐν αὐτῇ. Καὶ—
τὴν ἐπισκοπὴν αὐτῶν λάβοι ἕτερος.

Psal. lxxviii. 25, Sept. Γενηθήτω ἡ ἑπαυλις αὐτῶν ἡρη-
μωμένη, καὶ ἐν τοῖς σκηνώμασιν αὐτῶν μὴ ἔσῳ
ὁ κατοικῶν. Καὶ—

Psal. cviii. 8. Sept. τὴν ἐπισκοπὴν αὐτῶν λάβοι ἕτερος.

Alex. Vatic.

‘H ἑπαυλις αὐτῶν, κ. λ.] If this be the true reading (for five MSS. have αὐτῶν), then St. Peter applied to *Judas* in particular what the Hebrew and Greek predicate of *David’s* (i. e. the *Messiah’s*) enemies in general; which greatly alters the sense. And yet, if we adopt αὐτῶν, how will the text apply then, in any

expressive form or degree, to the single person of Judas Iscariot?—There is in this quotation, it must be acknowledged, some difficulty. And this difficulty I know not how otherwise to solve, than by observing, that Judas is not here specified as the *only* traitor, though the *chief* and most *infamous*; but as “the *guide* of *them* that took Jesus,” v. 16. *They* therefore, plurally, were *all* concerned and involved in the prophecy. And as the prophecy was now *singularly* fulfilled in Judas, the *head*; so, with reference to its *plural* construction, it was a plain presage, that the *rest*, the *body* of the Jews, would surely meet with the like fate—which they wofully experienced not long after.

No. LX.

Act. ii. 17—21. Τῷτό ἐσι τὸ εἰρημένον—Καὶ ἔσαι ἐν ταῖς ἐσχάταις ἡμέραις (λέγει ὁ Θεὸς) ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα. Καὶ προφητεύουσιν οἱ υἱοὶ ὑμῶν, καὶ αἱ θυγατέρες ὑμῶν· καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται. Καὶ γὰρ ἐπὶ τὰς δέλτας μου καὶ ἐπὶ τὰς δέλτας

λας με ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ
 τῆς πνεύματός με, καὶ προφητεύσωσι. Καὶ
 δώσω τέρατα ἐν τῷ ἔρανῳ ἄνω, καὶ σημεῖα ἐπὶ
 τῆς γῆς κάτω, αἶμα καὶ πῦρ καὶ ἀτμίδα καπνῶ.
 Ὁ ἥλιος μετασφρήσεται εἰς σκότος, καὶ ἡ σε-
 λήνη εἰς αἶμα, πρὶν ἢ ἐλθεῖν τὴν ἡμέραν Κυ-
 ρίε τὴν μεγάλην καὶ ἐπιφανῆ. Καὶ ἔσαι, πᾶς
 ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου, σωθή-
 σεται.

Joel. ii. 28—32. Sept.

Καὶ ἔσαι μετὰ ταῦτα,

iii. 1—5. Heb.

ἐκχεῶ ἀπὸ τῆς πνεύματός με ἐπὶ
 πᾶσαν σάρκα. Καὶ προφητεύσουσιν οἱ υἱοὶ
 ὑμῶν, καὶ αἱ θυγατέρες ὑμῶν καὶ οἱ πρεσβύτε-
 ροι ὑμῶν ἐνυπνίοις (a) ἐνυπνιασθήσονται, καὶ οἱ
 νεανίσκοι ὑμῶν ὁράσεις ὄψονται. Καί γε ἐπὶ
 τὰς θάλασσας καὶ ἐπὶ τὰς θάλασσας καὶ ἐν ταῖς
 ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τῆς πνεύματος
 με. Καὶ δώσω τέρατα ἐν τῷ ἔρανῳ (b), καὶ
 ἐπὶ τῆς γῆς αἶμα καὶ πῦρ καὶ ἀτμίδα καπνῶ.
 Ὁ ἥλιος μετασφρήσεται εἰς σκότος, καὶ ἡ
 σελήνη εἰς αἶμα, πρὶν ἐλθεῖν τὴν ἡμέραν Κυ-
 ρίε τὴν μεγάλην καὶ ἐπιφανῆ. Καὶ ἔσαι, πᾶς
 ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου, σωθή-
 σεται.

Alex.

The

The *Greek* version is exactly conformable to the present *Hebrew*. But it should seem from the Evangelist, that the word וּנְבִאוֹ, answering to ἡ προφητευσας, has been dropped at the end of the second verse. And it is evident that the *Arabic* translator read, ver. 3, וּמִוֹתָיו בָּאָרֶץ, et signa super terram.

(a) ἐνύπνια, *Vatic.* as the Evangelist.

(b) ἐρανῶ ἄνω, ἡ σημεῖα, MS. *Barb.* et post γῆς notat inferendum κάτω, quomodo et *Cyr.* Whence it should seem that they read בְּשָׁמַיִם מִמֶּעַל and בָּאָרֶץ מִתַּחַת. Accordingly, N. B. MS. Pachom. Br. Mus. 1 B 2 reads ἐν ἐρανῶ ἄνω, ἡ σημεῖα ἐπὶ τῆς γῆς κάτω, αἶμα, κ. τ. λ. in perfect conformity with the Evangelical quotation.

No. LXI.

Act, ii. 25—28. Δαβὶδ γὰρ λέγει—Προωρώμην τὸν Κύριον ἐνώπιόν μου διὰ πάντος, ὅτι ἐκ δεξιῶν μου ἔσιν, ἵνα μὴ σαλευθῶ. Διὰ τῆτο εὐφράνθη ἡ καρδία μου, ἡ ἡγαλλιάσατο ἡ γλῶσσά μου (a). ἔτι δὲ ἡ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι. Ὅτι ἐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἄδου, εἰδὲ

ἐδὲ δώσεις τὸν ὅσιόν σου (b) ἰδεῖν διαφθοράν.
 Ἐνώρισάς μοι ὁδὸς ζωῆς· πληρώσεις με εὐ-
 φροσύνης μετὰ τῆ προσώπου σου.

Psal. xv. 8—11. Sept.

Προωρώμην τὸν Κύριον
 ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μου
 ἐστίν, ἵνα μὴ σαλευθῶ. Διὰ τῆτο εὐφράνθη ἡ
 καρδία μου, καὶ ἡγαλλιάσατο ἡ γλῶσσά μου·
 ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι.
 Ὅτι ἐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἄδου,
 ἐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.
 Ἐνώρισάς μοι ὁδὸς ζωῆς· πληρώσεις με εὐ-
 φροσύνης μετὰ τῆ προσώπου σου.

Alex. Vatic.

(a) Γλῶσσά μου. Heb. כְּבוֹד, *gloria mea*; aliter, *lingua*, quod sit gloriationis instrumentum:

(b) ὅσιον σου.] So the *Septuagint* and the several versions. The *printed Hebrew* text has nevertheless כְּבוֹד, ὀσιός σου. But to the fidelity of the *Evangelist* and the ancient versions no less than 160 Hebrew MSS. now bear testimony, reading here כְּבוֹד, ὅσιόν σου. And the *Masorites*, to give them their due, have marked their own reading as doubtful, if not erroneous. Nor do I see how they could well do otherwise, when

when the *Targum* espouses the Christian acceptation, and reads in the *singular* number קדוּשׁי, justum, vel sanctum tuum.

No. LXII.

Act. iii. 22, 23. Μωσῆς μὲν — εἶπεν· Ὅτι προφήτην ὑμῶν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτῷ ἀκέσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. Ἔσται δὲ, πᾶσα ψυχὴ, ἥτις ἂν μὴ ἀκέσῃ τῷ προφῆτῃ ἐκείνῳ, ἐξολοθρευθήσεται ἐκ τῷ λαῷ. Vid. cap. vii. 37.

Deut. xviii. 15, 16. Προφήτην ἐκ τῶν ἀδελφῶν σου, ὡς ἐμέ, ἀναστήσει σοι Κύριος ὁ Θεός σου· αὐτῷ ἀκέσεσθε—
19. Καὶ ὁ ἄνθρωπος ὅς ἐστι μὴ ἀκέσῃ ὅσα ἂν λαλήσῃ ὁ προφήτης ἐκεῖνος ἐπὶ τῷ ὀνόματί μου, ἐγὼ ἐκδικήσω ἐξ αὐτοῦ. *Vatic.*

Here the Greek differs a little from the Hebrew; and the *Citation* widely from both. What chiefly deserves to be considered is, that St. Peter either joined together

together two distant texts ; or else that the author of the *old* Greek version read differently in his Hebrew copy from what we now read in ours.

The phrase, ἐξολοθρευθήσεται ἐκ τῆς λαῆς, and its correspondent Hebrew, occurs above ten times in the Pentateuch ; but the other, ἐγὼ ἐκδικήσω ἐξ αὐτῆς, not near so often : and though the latter may mean the same thing as the former, yet is it derived from a different Hebrew reading, and therefore appears to me suspicious.

No. LXIII.

Act. iii. 25. Λέγων πρὸς Ἀβραάμ· Καὶ ἐν τῷ σπέρματί
σε ἐνευλογηθήσονται πάντα αἱ πατριαὶ τῆς
γῆς.

Gen. xxii. 18. Καὶ ἐνευλογηθήσονται
ἐν τῷ σπέρματί σε πάντα τὰ ἔθνη τῆς γῆς.
Vatic.

No. LXIV.

Act. iv. 25, 26. Ὁ διὰ σώματος Δαβὶδ — εἰπὼν· Ἵνα τί
ἐφρύαξαν ἔθνη, ἢ λαοὶ ἐμελέτησαν κενά ;
L Παρέστησαν

Παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρ-
χοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τῆ
Κυρίαν, καὶ κατὰ τῆ Χριστῆ αὐτῆς.

Psal. ii. 1, 2.

Ἵνα τί

ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά;
Παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρ-
χοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τῆ
Κυρίαν, καὶ κατὰ τῆ Χριστῆ αὐτῆς.

Alex. Vatic.

No. LXV.

Act. vii. 3.

Καὶ εἶπε—Ἐξελθε ἐκ τῆς γῆς σου, καὶ ἐκ τῆς
συγγενείας σου, καὶ δεῦρο εἰς γῆν, ἣν ἂν σοι
δείξω.

Gen. xii. 1.

Καὶ εἶπε—Ἐξελθε ἐκ τῆς γῆς σου, καὶ ἐκ τῆς
συγγενείας σου, καὶ δεῦρο εἰς γῆν, ἣν ἂν σοι
δείξω.

MS. Oxon.

No. LXVI.

Act. vii. 6, 7.

Ἔσαι τὸ σπέρμα αὐτῆς πάροιον ἐν γῇ ἄλ-
λοτρία, καὶ δαλώσασιν αὐτὸ καὶ κακώσασιν ἔτη
τετρακόσια. Καὶ τὸ ἔθνος, ὃ ἐὰν δαλεύσῃ
κρινῶ

κρινῶ ἐγὼ, εἶπεν ὁ Θεός. Καὶ μετὰ ταῦτα
ἐξελεύσονται.

Gen. xv. 13.

Πάροικον ἔσαι τὸ σπέρμα σὺ ἐν γῇ ἐκ ἰδίας,
ἢ κακώσῃσιν αὐτὸ, ἢ δαλώσῃσιν αὐτὸς τε-
τρακόσια ἔτη. τὸ δὲ ἔθνος, ὃ ἐὰν δαλεύσῃσι,
κρινῶ ἐγὼ. μετὰ δὲ ταῦτα ἐξελεύσονται.
Conf. Exod. iii. 12. *Alex.*

No. LXVII.

Act. vii. 42, 43.

Καθὼς γέγραπται—Μὴ σφάγια ἢ θυσίας
προσηνέγκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ
ἐρήμῳ, οἶκος Ἰσραήλ; καὶ ἀνελάβετε τὴν
σκηνὴν τῆς Μολοχ, ἢ τὸ ἄστρον τῆς Θεᾶς
ὑμῶν (α) Ῥεμφάν, τὰς τύπας ἃς ἐποιήσατε
προσκυνεῖν αὐτοῖς· ἢ μετοικίῳ ὑμᾶς ἐπέ-
κεινα βαβυλῶνος.

Amos v. 25, 26.

Μὴ σφάγια ἢ θυσίας
προσηνέγκατέ μοι ἐν τῇ ἐρήμῳ, οἶκος Ἰσ-
ραήλ, τεσσαράκοντα ἔτη—; Καὶ ἀνελάβετε
τὴν σκηνὴν τῆς Μολοχ, ἢ τὸ ἄστρον τῆς Θεᾶς
ὑμῶν Ῥαιφάν (b), τὰς τύπας ἃς ἐποιήσατε
ἐαυτοῖς, ἢ μετοικίῳ ὑμᾶς ἐπέκεινα Δα-
μασκῆ (c). *Alex.*

(a) ὑμῶν is wanting in some copies; and so it is in *Irenæus* adv. Hær. iv. 29. *Origen* cont. *Cels.* lib. v. p. 236.

(b) Heb. כִּיּוּן, *chiun*, fortasse antiquitùs כִּיּוּן, *rivan*; sed ambo idem, viz. *Saturnum*, significant. *Petit.*

(c) ἐπέκεινα Δαμασκῶ] longinquius quam *Damasceni*. *Sam. Petit.* apud *Crit. Sacr.* “And I will carry you
“ away *further than I did the Inhabitants of Damas-*
“ *cus.*” See 2 Kings xvi. 9. Whence a *change* per-
haps, in the *Evangelical* Greek, by way of expla-
nation.

No. LXVIII.

Act. vii. 49, 50. Καθὼς ὁ προφήτης λέγει· Ὁ ἔρανος μοι
θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου·
ποῖον οἶκον οἰκοδομήσετέ μοι; λέγει Κύριος·
ἢ τίς τόπος τῆς καταπαύσεώς μου; Οὐχὶ ἡ
χείρ μου ἐποίησε ταῦτα πάντα.

Isai. lxvi. 1, 2. Οὕτως λέγει Κύριος· Ὁ ἔρανος μοι
θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου·
ποῖον οἶκον οἰκοδομήσετέ μοι;—ἢ ποῖος τό-
πος τῆς καταπαύσεώς μου; Πάντα γὰρ ταῦτα
ἐποίησεν ἡ χεὶρ μου. *Alex.*

No.

No. LXIX.

Act. viii. 32, 33. Ἡ δὲ περιοχὴ—ἦν αὕτη· Ὡς πρόβαλον ἐπὶ
 σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος
 αὐτὸν ἄφρωνος, ὥτως ἐκ ἀνοίγει τὸ σῶμα αὐτοῦ.
 Ἐν τῇ ταπεινώσει αὐτοῦ (a) ἡ κρίσις αὐτοῦ ἤρθη·
 τὴν δὲ γενεὰν αὐτοῦ τίς διηγῆσεται; ὅτι αἴρε-
 ται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.

Ifai. liii. 7, 8.

Ὡς πρόβαλον ἐπὶ
 σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείραν-
 τος (b) αὐτὸν ἄφρωνος, ὥτως ἐκ ἀνοίγει τὸ
 σῶμα αὐτοῦ. Ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ
 ἤρθη (c)· τὴν γενεὰν αὐτοῦ τίς διηγῆσεται;
 ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.

Alex.

(a) αὐτοῦ is wanting in the *Alex.* MS. *Vulgate* Ver-
 sion, and *Clem.* Epist. 1. ad Corinthios, § 16.

(b) κείροντος αὐτὸν, *Vatic.* ita et MS. 1 D 2, et 1 B 2,
 Brit. Mus.

(c) The *Septuagint* seem to have read בעצר משפטו
 לקל; but, according to the *Evangelist*, בעצר. The
 printed

printed text is different, and runs thus, מעצר ומשפט לקח. *De clausura, et judicio sublatu*s est. The *New College* MS. has ἡ κρίσις αὐτῶ ἦκει, as if the Hebrew had been הלך, and not לקח: but nothing like it occurs in *Dr. Kennicott's* collations.

No. LXX.

Act. xiii. 33. Γέγραπται· Ὑἱός μου εἶ σὺ, ἐγὼ σήμερον
γεγέννηκά σε.
Psal. ii. 7. Ὑἱός μου εἶ σὺ, ἐγὼ σήμερον
γεγέννηκά σε. *Alex. Vatic.*

No. LXXI.

Act. xiii. 34. Εἶρηκεν, Δώσω ὑμῖν τὰ ὅσια Δαβὶδ τὰ
πιστά.
Isai. lv. 3. Διαθήσομαι ὑμῖν διαθήκην αἰώνιον, τὰ ὅσια
Δαβὶδ τὰ πιστά. *Alex. Vatic.*

No.

No. LXXII.

Act. xiii. 35. Διὸ—λέγει, Οὐ δώσεις τὸν ὅσιόν σε ἰδεῖν
διαφθοράν.

Psal. xv. 10. Sept. Οὐδὲ δώσεις τὸν ὅσιόν σε ἰδεῖν διαφθοράν.
Alex. Vatic.

No. LXXIII.

Act. xiii. 41. Τὸ εἰρημένον ἐν τοῖς προφήταις·
Ἴδετε οἱ καταφρόνηται (a), καὶ θαυμάσατε, καὶ
ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν
ταῖς ἡμέραις ὑμῶν, ἔργον (b) ὃ εἰ μὴ πεισέ-
σῃτε, εἰάν τις ἐκδιηγῇται ὑμῖν.

Habac. i. 5. Ἴδετε οἱ καταφρονηταὶ, καὶ ἐπιβλέψατε, καὶ
θαυμάσατε θαυμάσια (c), καὶ ἀφανίσθητε,
διότι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις
ὑμῶν, ὃ εἰ μὴ πεισέσῃτε εἰάν τις ἐκδιηγῇται
ὑμῖν. *Alex. Vatic.*

(a) Many copies read the text with the addition of
καὶ ἐπιβλέψατε, though not uniformly inserted in the
same place in all. The *Hebrew* has וַיִּבְחֵן, et aspiciate.

(b) This latter ἔργον, which indeed gives great weight and elegance to the sentence, is nevertheless wanting in several MSS. Vide Mill. et Wetsten. in loc.

(c) θαυμάσατε θαυμάσια, ἢ ἀφανίσθητε. *Heb.* והתמהו ותמהו, et attoniti estote; obstupefcite. The *Arabic* version, ut mira admiremini, et pereatis; as if the original had been והתמהו ותמהו. However that be, it is plain the LXX read בגדים, and not בגים, as our present copies. It is by far the better reading. But see *Pocock*, *Notæ Miscel.* cap. III. p. 139.

No. LXIV.

Act. xiii. 47. Τέθεικά σε εἰς φῶς ἔθνων, τῷ εἶναί σε εἰς
σωτηρίαν ἕως ἐσχάτου τῆς γῆς.
Isai. xlix. 6. Τέθεικά σε εἰς φῶς ἔθνων, τῷ εἶναί σε εἰς
σωτηρίαν ἕως ἐσχάτου τῆς γῆς. *Alex.*

This is the only quotation I have yet observed that is introduced abruptly, with any precise form. The preceding words, Οὕτω γὰρ ἐντέταλται ὑμῖν ὁ Κύριος, have no reference to what follows, but to the terms of the apostolical commission, as delivered in Matth.
xxviii.

xxviii. 19, Mark xvi. 15, Luke xxiv. 47. And with respect to this particular case, in Acts xxii. 21. when, in consequence of their commission, the Apostles preached the Gospel first to the *Jews*, and were despised and ill-treated by *them*; they then turned to the *Gentiles*, and, in support of their conduct, appealed to this prophecy of Isaiah; before which we are *mentally* to supply the usual formula, καθὼς γέγραπται, as the *Syriac* and *Arabic*, and, let me add, the *English* Interpreters, have *expressly* and judiciously done.

No. LXXV.

Act. xv. 16, 17. Καθὼς γέγραπται· Μετὰ ταῦτα ἀνασρέψω, καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπλωκυῖαν, καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν. Ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ' ὧς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτάς· λέγει Κύριος ὁ ποιοῦν ταῦτα πάντα.

Amos ix. 11, 12.

Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναστήσω τὴν σκηνὴν Δαβὶδ τὴν πεπλωκυῖαν, καὶ ἀνοικοδομήσω

M

κοδομήσω τὰ πεπρωκότα αὐτῆς, ἢ τὰ κα-
 τεσκαμμένα αὐτῆς ἀναστήσω, ἢ ἀνοικοδο-
 μήσω αὐτήν καθὼς αἱ ἡμέραι τῷ αἰῶνος.
 Ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν
 ἀνθρώπων τὸν Κύριον, ἢ πάντα τὰ ἔθνη,
 ἐφ' ὧς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς·
 λέγει Κύριος ὁ Θεὸς ὁ ποιῶν ταῦτα.

Alex.

The *Vatican* reads here Κύριος ὁ ποιῶν πάντα ταῦτα.

If we compare these passages, which sufficiently support each other, with the present *Hebrew* text, it will manifestly appear, that that text must long since have been corrupted, and wilfully too, in favour of the *Jews*, and to the disparagement of the *Gentiles*. For besides the mistake of פרציהן for פרציה, and הרסתיו for הרסתיה, I suspect that כימי עולם were added to the text, and את יהוה left out; that ידרשו was turned into the present יירשו, and אדם into אדום; so as to make out, instead of the Apostle's argument, this compliment to themselves—"that they (the Jews) " may possess the remnant of Edom, and of all the " Heathen," &c. Vide Targum in loc. A compliment which, from that time to this, they never saw fulfilled.

No. LXXVI.

- Αθ. xxiii. 5. Γέγραπται γὰρ—Ἄρχοντα τῷ λαῷ σου ἐκ
ἐρεῖς κακῶς.
- Exod. xxii. 28. Ἄρχοντα τῷ λαῷ σου ἐκ
ἐρεῖς κακῶς.

S E C T I O N IV.

HAVING thus exhibited the several quotations, made by the Evangelists, in a plain, regular series, adjusted to each other, and also to the passages in the *Old Testament*, to which they respectively refer; it is now time that we should carefully review and critically examine them, in order the more effectually to discover,

First, How far the Evangelists are consonant with *themselves*; and,

Secondly, How far they are conformable to the *Old Testament Writers*.

1°. Now the Evangelical quotations, that may be compared together, occur in no less than twenty-four places of the preceding Table. And if we accordingly make the comparison, it will readily appear, that they are not only similar in *sense*, but
nearly

nearly similar in *words* likewise. For no man surely will contend, that such minute variations of language, as those which occur in No. XVII. and which convey precisely the same meaning, should be deemed real differences. Not indeed that they *often* vary even so much as is there observed; for in *general* they agree in the *very words*, and seldom differ in the *order* of them.

The most remarkable difference I have hitherto observed between them, if in truth it may be called a difference, consists in this, that the very same quotations are often *contracted* by some of the Evangelists, and as often *enlarged* by others. But doubtless this procedure, the different occasions on which they are introduced, and the different ends they are intended to serve, might not only *allow*, but even *require*. To instance in a few particulars. St. Luke, who wrote his Gospel for the instruction of the *Gentile* converts, quotes no less than *three* verses out of the prophet Isaiah, see No. VI, when the other Evangelists, Matthew and Mark, quote only the *first* of them. But it was necessary to his purpose he should proceed so far, in order to assure the *Gentiles*, that
they

they were destined to be partakers of the privileges of the Gospel, and to "see the salvation of God."

On the other hand, St. Matthew and St. Paul, reproving the Jews for their incredulity, which Isaiah had long foretold, introduce the prophecy at *full* length, see No. XXIII. ; whereas St. Mark and St. Luke only refer or allude to it, and that very briefly.

St. Mark, who penned his Gospel for a mixed society composed of Jewish and Gentile converts, has many peculiarities belonging to him, which are not specified by the other Evangelists. Of these it may be sufficient to produce one, which particularly relates to the point that is now before us. To engage the *Jews* the more effectually to adopt and obey this Gospel, he has not only inserted therein more *Hebrew*, or rather *Syro-Chaldaic* phrases, than all the other Evangelists together ; but, forsaking the *Hebrew* and *Greek*, has quoted their *Chaldee* paraphrase (see No. XXIII. note *c*), which he translated for himself, and which thereby became more intelligible probably to the *Gentiles* also.

Now

Now these particular variations, whatever some men may think, are so far from being disparagements to the Gospels, that they are in reality the excellencies and ornaments of them. They are such variations only as these different converts, of different conceptions, required to have been made, for their obtaining a true and right knowledge of the Old Testament prophecies.

As the Evangelists thus agree with *themselves*, let us next inspect,

2°. How conformable they are to the *Old Testament writers*.

Under this head it must be premised, that we are not to expect at present the same agreement and conformity between the Evangelists and the Old Testament writers, as might have subsisted, and I verily believe did subsist, between them, in more ancient times. I had occasion to observe in a former Tract*, that when the Gospels were published, in which the

* An Enquiry into the State of the Septuagint Version. See § VI. VII. VIII.

truth of Christianity is particularly proved, as well from the prophecies that were accomplished in the person of Christ, as from the miracles that were performed by Him, the Jews immediately took the alarm, and industriously laboured to counteract and subvert them. The *facts* recorded in these Gospels the Jews could not dispute: they were too well known, and too generally acknowledged, to be gainsaid or controverted. What then could they do? Nothing surely but what they did; which was, artfully to disguise the *prophecies* which the Evangelists had *applied*, and turn them, so disguised, to *other* objects. Instances of this sort may easily be traced. I shall specify but one, that occurs above in No. XX. where the text of *Malachi* is evidently corrupted both in the *Hebrew* and the *Greek*, and seemingly on purpose to invalidate the arguments of the Evangelists, by excluding the Baptist out of the text, and destroying the connexion between him and Christ.

But notwithstanding all their artifices, we are providentially furnished with ample means, as well to discover the *Jewish* corruptions, as to vindicate the integrity of the *Evangelical* quotations.

The

The texts cited in the *Gospels* and the *Acts* amount in number, by my computation, to seventy-six; of these, sixty at least appear, on comparison, to be strictly conformable to some or other of our *Septuagint* copies. Several more come near to them, and convey exactly the same *sense*, though not precisely the same *words*. Where any *glaring* differences occur, such as those observable in No. XXI. XL. LXXV. &c. there I have shewn the Evangelists to be right, and the Old Testament writings corrupted.

Though my reasons for this determination have already appeared in part, yet it may not, perhaps, be amiss if I explain myself a little further. We are to observe then, that in the *Gospel* dispensation there were *two* articles especially (viz. *faith* in *Christ* as the promised *Messiah*, and the *adoption* of the *Gentiles* into the new covenant) which highly offended the *Jews*, and which their prejudices led them strenuously to oppose. Now, since the *Gospel* texts on which these articles are founded, are the very texts that differ most from the Old Testament readings, it is easy to conceive from whence these differences sprung, and to whom they ought, in reason, to be ascribed. The Jews had an end to serve by adulterating

N
rating

rating their copies. The Evangelists had no other concern but fairly to represent the dispensations of Heaven; to the truth of whose representations the providence of God, and the experience of the world for above seventeen centuries, have borne visible and incontrovertible testimony. But of this enough.

As for those *minute* differences, whether consisting of *additions*, *omissions*, or *alterations*, which some authors have recounted with scrupulous severity; they are so far from being, what they suppose them to be, faults and imperfections, that they are indeed, as I observed before, the supplemental excellencies of the Gospels. In some places they serve to render the language more compact, and the sense more clear and pointed; in others, they serve to elucidate the subjects, and to restrict them to their true intent: but no where do they ever violate the text, or make it express a fictitious meaning.

As these observations are of some weight, it may be requisite to support them by apposite examples.

Thus St. Matthew, see No. II. has the *addition* of τὸν λαόν μὲν, whether made by way of explanation, or
in

in conformity to his *Septuagint* copy, may be a question; but surely a question not hard to be determined, when we find the text evidently mutilated both in *Hebrew* and *Greek*.

St. Mark likewise adds ὁ Θεός, see No. XXVIII. which is absolutely necessary, as well to connect as to appropriate the quotation. For the same reason St. Stephen, see No. LXVI. added the words εἶπεν ὁ Θεός, and also changed the pronoun σὺ into αὐτὸς, which the construction of his narrative plainly required.

As the Evangelists made *additions* in some places, so are they charged with *omissions* in others. Thus St. Matthew and St. Luke, see No. VIII. leave out a part of the *Septuagint* reading in the XCth Psalm. St. Matthew and St. John likewise, see No. XXX. omit the words δίκαιος ἢ σώζων, in the prophecy of Zechariah. So again, see No. LXV. St. Stephen leaves out the latter part of the sentence καὶ ἐκ τῆς οἴας τῆς πατρὸς σου, and indeed with great judgement, as being implied in the preceding members of it. For if Abram quitted his country and his kindred, where

was the necessity for adding, what of course must follow, "that he quitted his father's house?"

And this leads me to an observation which I think of some consequence, *viz.* that the Evangelists never load their quotations with *unallied* particulars; but, always attentive to proofs, prudently adjust the *Old Testament* passages to the *leading* subjects of them, and take in no more of the several prophecies, &c. than what peculiarly relate to the points in hand, and are sufficient to ratify and confirm them.

From this observation we are able, I apprehend, not only to account for these several omissions, but also to justify the Evangelical writers in making them.

The truth is, that the words *omitted* have no *strict* reference to the points they meant to enforce: and the proofs now resulting are as strong, nay, much stronger, and more compact, under these *omissions*, than ever they would have been supposing them inserted. Examine with candour the various texts brought in support of the charge here alluded to, and then judge if that charge be well grounded.

With respect to the numerous *variations* observable in Nos. XI. XIV. XVI. XVIII. XX. XXI. XXIV. XXXIX. &c. the most *momentous* of them have already been animadverted upon in the preceding Notes. And if there be any validity in those Notes, the most *signal* differences are evidently owing to the *incorrectness* of the *Hebrew* and *Greek* texts, and not to the *mistakes* or *misconstructions* of the *Gospel* writers.

As to the *smaller* differences, they seem to be derived from another source, from the differences of several versions. But, since the *Greek* version which the Evangelists used was far more *ancient*, and consequently more *perfect* than any of those that have reached our hands, we may hence fairly presume, that the *Gospel*-readings are more exact and authentic than *our* *Septuagint* versions can possibly be.

And yet the learned CAPELLUS, treating of these very articles in his *Critica Sacra*, lib. II. cap. iv. has amassed a number of instances plainly in disfavour of the *Evangelical* readings, and that upon no other grounds, but because they differed from the *Septuagint* version. But this great man, confidently depending on the *absolute integrity* of the *Vatican MS.*
(which

(which was the only one he had), made thereby many great and grievous mistakes, not merely in *these*, but in many *other* important articles. Had he been possessed of the *Alexandrian* MS. &c. his candour, I am convinced, would have prompted him to decide otherwise. I mention this as a caution to young Divines, lest they should be led astray by the authority of so truly eminent a Critic; but, eminent as he was in some respects, yet certainly in others he was unfortunately an erroneous one.

From what has been said, I hope it is now fully apparent, that the several *Evangelists* perfectly agree with *each other*, in *sense* at least, if not altogether in *words*; and, where the *Old Testament* writers appear to be correct, that they are truly conformable to *them* also. Which is the sum of all I undertook to vindicate in the present Section.

SECTION

SECTION V.

WE have already seen how well the *Evangelists* agree together in their several quotations; and also, how those quotations agree in general with the *Septuagint* version. Some differences, it must be allowed, there are between them, and those of no small importance. But the *inaccuracies*, we have shewn, do not lie with the *Evangelists*, but chiefly with the *Greek interpreters*, and in some places with the *Hebrew* text itself. This having been, I conceive, fully proved, the only question that remains to be discussed is—whether the *quotations* are justly *applied*? To this question, taken in the affirmative sense, the *prejudices* and *passions* of certain writers have prompted them to urge various objections; which, to *candid* minds, appear to have no foundation. But what do our adversaries mean? Are they sorry to see the several quotations *strictly* accomplished, and every thing prophesied of the Messiah *actually* fulfilled in the person of Jesus Christ? And yet, this they cannot but see if they

they impartially compare the prophecies that went before of him with the event which the Gospels relate concerning him.

But, before we come to the actual application of these quotations, it may be of use to observe, that they are in themselves of *various* kinds, brought in on *various* occasions, and intended to answer *various* ends. As far, therefore, as they are adapted to the ends proposed, so far we may conclude them to be just and proper.

Now, in the first place, the most important quotations that occur in the Gospels are ushered in as perfect accomplishments of ancient prophecies in the person of Christ, considered as the promised Messiah. "ἵνα πληρωθῇ, κ.τ.λ. "that it might be fulfilled," or rather, "whereby was fulfilled that which was spoken." But, rightly to understand what was prophetically spoken, we must attend to the nature of prophecy in general, which may be thus explained.

Known unto God, from the beginning of the world, were all the works which he had graciously decreed to perform for the recovery and salvation
of

of fallen man: and these he declared “by the Prophets to the Patriarchs at sundry times,” as their circumstances required; “and in divers manners,” as their capacities were able to comprehend them; “but “in these last days” of their completion, has most openly declared them to *us* by the disciples of His Son. In these declarations, we, who have seen them verified, plainly discover a grand and extensive scheme formed by Providence from the first, which consists of various parts, some respecting the temporal, and others the spiritual, benefit of mankind: and yet is there, under all this variety, a close and intimate connection between them*, so that the *temporal* is often introductory to, and significant of, the *spiritual*. For as every temporal blessing, favour, and deliverance, which the Jews obtained, sprung from the mercies of God through Christ, so they became not only *preludes* to, but also *types* and pledges of, that future deliverance and blessing that he was finally

* This connection should be carefully attended to; for upon it are founded the reasons of those abrupt transitions from one subject to another, and of those quick changes of numbers and persons, &c. so frequently observable in the Old Testament prophecies, and especially in those that are *compounded* or *typical*.

to procure by his birth, actions, and sufferings, for the whole human race.

As in Christ, therefore, all these blessings originated, and were by him consummated, so his history became of course of infinite importance to mankind; nor of less importance, that it should be countenanced and attested by what the Prophets had antecedently predicted of Him.

Hence St. Matthew, the first Evangelist, proceeding as a regular historian, and solicitous to convince the *Jews*, for whose instruction he penned his Gospel, begins with the genealogy of Jesus Christ; and proves from their own registers, that he was, according to the promises, the legal descendant of Abraham and David.

He then proceeds to shew that, according to the prophecy of Isaiah, see No. I. he was born of a *virgin*. Of this complex prophecy, ch. vii. 10—16, the Evangelist cites no more than what relates to the miraculous conception and birth of Christ; and is addressed in the *plural* to the house of David, to assure them of their preservation, as the promise made
to

to their fathers would be faithfully fulfilled. The remainder belongs to Isaiah's son, Shear-jashub, and was delivered to Ahaz in the *singular*, to animate and support him in his then present distress.

In the next place, the Evangelist goes on to shew, that Christ, according to the prophecy of *Micah*, see No. II. was born at Bethlehem, in the land of Juda. —that, some time after his birth, he was, by the direction of an *angel*, carried into *Egypt*, in order to avoid the jealousy of Herod; who, alarmed by what the *Magi* reported, would have certainly destroyed him; and who indeed, to make his destruction, as he thought, sure, cruelly ordered all the *male* children that were in Bethlehem and the coasts thereof to be instantly slain. Then, says the Evangelist, was fulfilled again, and more literally, the prophecy of *Jeremiah*, see No. IV. For the lamentation at Ramah was made, at first, only for the *captivity* of an *impious* people, but now most grievously repeated* for the actual *death*† of harmless innocents.

* Ὀδυρμὸς πολὺς.

† Ὅτι ἐκ εἰσί.

When Herod died, and there was no further danger of Christ's life, he was, by the message of an *angel again*, recalled to the land of Israel; whereby was *literally* fulfilled the prophecy of Hosea, see No. III. "out of *Egypt* have I called my son."

When come into the land of Israel, it was *again* directed by Providence, that he should be brought up, not at *Bethlehem*, the place of his birth, but in a city of Galilee called *Nazareth*, that it might be fulfilled which was spoken by the Prophets, "he shall be called a *Nazarene*." Whether this denomination respects the word נֹזֶר, Jud. xiii. 5, or נָזַר, Isa. xi. 1, which denotes a *branch*, and also the city *Nazareth*, a very contemptible place, and which brought contempt on every one that *dwelt* in it: whether the denomination, I say, respects either the one or the other, it is of little significancy to dispute. From his *living there*, JESUS was professedly called a *Nazarene*. And since the hand of *God* appears to have been so manifestly concerned in *all* these transactions, we cannot but conclude, that they were brought about according to His predictions, and that those predictions are in the Gospels rightly applied.

"No,"

“No,” say our adversaries, “the Prophets are
 “grossly misrepresented, and made to speak what
 “they never meant. The texts quoted refer, in the
 “*Original*, to quite *other* persons and things than
 “those they are applied to in the *New Testament*.”

It does not come within the compass of my design, to pursue our opponents through all their particular objections and most fallacious reasonings; they have been often answered, and fully confuted, by many learned writers, both of our own and other nations*. It is sufficient for my purpose to observe in *general*, with respect to *these* and *other* prophecies, which the *Evangelists* have applied to *Christ*, that those applications must necessarily be *just*, even because *they* have so applied them. For, if the same SPIRIT that dictated the *prophecies* in the *Old Testament*, dictated also their *interpretations* in the *New*, HE surely best knew his own mind, and could best ascertain to *whom*, or to *what*, they were meant to be ultimately referred.

* Consult Bishop Kidder, Dem. of the Messiah; Bishop Chandler, Defence of Christianity; Fr. Junius, Lib. de Locis parallelis; Frid. Spanhem, Dub. Evangelica; Huetius, Demonstr. Evangelica, &c. &c.

Besides

Besides the texts that *literally* and *singly* apply to Christ, there are again some others that apply to him only *typically*—I mean, as represented in the person of *another*. How frequently, for example, are *David* and *Solomon* (not to mention any more) introduced in Scripture as types of the Messiah, and that even long after they were departed out of the world! Which plainly indicates, that the things *then* spoken could not appertain to *them*, but that the several promises addressed to them *before*, in their own persons, had a far remoter view, and were designed only to shew in *them* what should come to pass by *another* in after-times.

In several of the Prophets, *David* is one of the names of the Messiah. Thus, Hof. iii. 2, “In the
“latter days Israel shall return, and seek *David* their
“king.” Jer. xxx. 9, “They shall serve the Lord,
“and *David* their king, whom I will raise up unto
“them.” Ezek. xxxiv. 23, 24, “I will set up one
“shepherd over them, even my servant *David*; he
“shall feed them, &c. and I the Lord will be their
“God, and my servant *David* shall be a prince over
“them for ever;” as in chap. xxxvii. 25.

“Now

“Now all these Prophets,” as Bishop Chandler observes, “lived long after *David*, and yet they prophesy of a *future* king, who is indeed the *Messiah* in the judgement of the most learned Jews, but called by the name of *David*, because represented in and by *David*.”

To this observation let me further add, that, if to the *typical* names themselves we also insert their *interpretations*, as is often done in the *New Testament*, then the texts, becoming detached from the *type*, will immediately and solely apply to the *antitype*. Thus, in the instance before us, for the proper name, *David*, substitute its meaning, *the Beloved*, and it instantly refers to *Christ*; and is so referred to him in the Gospels and Epistles. “This is my Son, *the Beloved*,” ὁ ἀγαπητός, see Matth. iii. 17, xvii. 5; Mark i. 11; Luke ix. 35. And St. Paul says, Ephes. i. 6, “that God hath made us accepted in *the Beloved*,” ἐν τῷ ἠγαπημένῳ; see also 2 Pet. i. 17.

But to come to another point—It has been asserted by various authors, to whom I can by no means assent, that several of the quotations made by the Evangelists are to be considered as mere *allusions*, delivered

at first on *particular* occasions, but equally *accommodated*, and consequently *applied*, to *other* transactions of a *similar* kind. Thus they say, that our Saviour applied to the Jews of *his* own time, see No. XXVI. what the Prophet Isaiah had, above seven hundred years before, alledged against *those* of *his* time; and which, therefore, they conceive could only be said by way of *accommodation* *.

So again, they say, that what Christ and St. Paul spoke concerning their judiciary blindness, in the words of the same Prophet, see No. XXIII. must be understood in the like manner. Whereas the Prophet himself expresses the direct contrary. For in the very next verse, ch. vi. 11, he asks, "Lord, how long," *viz.* shall this blindness last. "And the Lord answered, "Until the cities be wasted without inhabitant, and "the houses without man, and the land be utterly "desolate," &c. that is, until they were to be totally captivated and destroyed. Perverse *then* as they were in Isaiah's time, such they *continued* to be. And therefore our Saviour and his Apostle might, and did,

* Vide Spanhem. Dub. Evangel. vol. I. p. 522, &c. ed. Genev. 1651, 4to.

justly and *literally* speak of them in their own days as the Prophet had done in his. They were, from first to last, the same hardened, hypocritical people: "And therein is the prophecy of Esaias concerning them truly fulfilled."

It has been likewise asserted, that the words which our Saviour quoted from the viiith Psalm, in reply to the priests and scribes, see No. XXXII. (when they were greatly offended at the children's crying "*Hosanna* to the Son of David") had no reference to what these children did, but were only an accommodation of a general axiom to that particular case. The axiom, "that God, by weak means and instruments, that design no such thing, brings about matters to his glory," is, I grant, true. But where is this axiom *written*? and where could the scribes *read* it? The complaint was made of the *children*; our Saviour vindicates the *children*, and applies the text particularly to *them*: it must, therefore, of necessity have reference to them. Nay, and the remainder of it, "that thou mightest still the enemy and the avenger," received at the same time a perfect accomplishment. For no sooner had Christ made that reply, but he *stilled*, that is, *silenced*, his spiteful enemies.

P

Again,

Again, in some of his debates with the Jews, our Saviour is supposed to have cited texts which could have no relation to the points discussed. Thus, he justified his disciples for plucking the ears of corn when they were hungry on the Sabbath-day, Matth. xii. 7; and vindicated his own conduct for eating with publicans and sinners, Matth. ix. 13, by referring to the words of the prophet Hosea, "I will have mercy, and not sacrifice;" which words had no view to either of these actions at God's speaking them. True; nor were they cited as *proofs* of any such things. The quotations were introduced, and well are they adapted, to *refute* the *objections* which the Jews, in their zeal, *grounded* on *these actions*. Christ and his disciples are charged by them, on what they had done, with transgressing the *law*, and thereby offending the *Author* of it. To this Christ replies, that himself and his disciples were, in both instances, engaged in works of *necessity, mercy, and charity*; and then adds, in the words of the Prophet, that *such* works are far more acceptable to God than the strictest observances of ritual ceremonies, or the oblations of the richest sacrifices. Considered in *this* light, how justly, how pertinently do the words *apply*! Not to the actions indeed, for to *them* they have

no reference, but to the *Jewish objections* deduced from them.

Other citations of the like sort, and objected to in like manner, will admit of clear and easy solutions on the same or similar principles. There is one prophetic text, see No. XVIII. which seems to be applied, in the New Testament, to *two* different *subjects*, and consequently to be taken in *two* different *senses*. The text I mean is this—"Surely he hath borne our griefs, and carried our sorrows," Is. liii. 4, which St. Matthew refers, ch. viii. 17, to the burden of our *diseases*, and St. Peter, 1 Ep. ii. 24, to the *sufferings* of Christ. But if it be considered, that the Jews looked on bodily *diseases* as *punishments* of sins, then both interpretations will fairly coincide, and mutually illustrate each other.

The several prophecies relating to our Saviour's *sufferings, death, and resurrection*, were, in all their circumstances, so fully and literally accomplished in Him, that the applications of them made by the Evangelists have scarcely ever been controverted. And, therefore, there is no need that we should either defend them, or make any comments upon them.

And that the prophecies which announce the adoption of the *Gentiles*, and the rejection of the *Jews*, however perverted in the *Old Testament*, see No. XXI. and LXXV. are nevertheless *truly* quoted and *justly* applied in the *New*, every man who attends to the course of Providence, and the present state of the world, will readily and openly confess. The *Gentiles* are in part come in, and the *Jews* are totally excluded, despised, and harraffed. Such things, however, the ancient prophets predicted of them; and such things they have since wofully experienced. But, praised be the Divine Goodness, there are *other* prophecies still to be fulfilled, which open to BOTH a most glorious prospect, which promise the further *enlargement* of the *Gentiles*, and the future *conversion* of the *Jews*—when “all the kingdoms of this world
 “shall become the kingdoms of Christ,” Rev. xi. 15,
 “and all the kindreds of the nations shall worship be-
 “fore him,” Psa. xxii. 27. Herein, then, all the prophecies respecting the religious improvement of the world having their full completion, terminate. And a termination it is, no less worthy of God, who planned the scheme, than beneficial to man, for whose happiness it will finally be effected.

Of

Of all that has been said this is the sum: That Jesus Christ, whose history we read in the *New Testament*, was the true Messiah predicted in the *Old*—that this is manifestly confirmed and ascertained by the exact completion of the several prophecies that went before concerning him—that if some of these prophecies were anciently, by the Jews, either interpreted of, or applied to, other persons and times than those of the Messiah, yet is the sense given them by Christ and his apostles highly to be preferred; for the Jews easily might, and indeed evidently did, mistake the sense of *many* prophecies, which foretold events that were long after to happen; but it was impossible that Christ and his apostles should ever err in the true meaning of *any one*, as they were really endued with supernatural powers, and guided by the influence of that spirit, “which searcheth and knoweth all things, even the deep things of God,” 1 Cor. ii. 10. Their power of working miracles plainly proved that “God was with them,” and *inspired* as well as strengthened them. Their *inspiration* again as plainly proved, that their interpretation of the prophecies was certain and infallible: not to insist, as a further proof, on their being all throughout punctually accomplished according to the very sense in which they interpreted them.

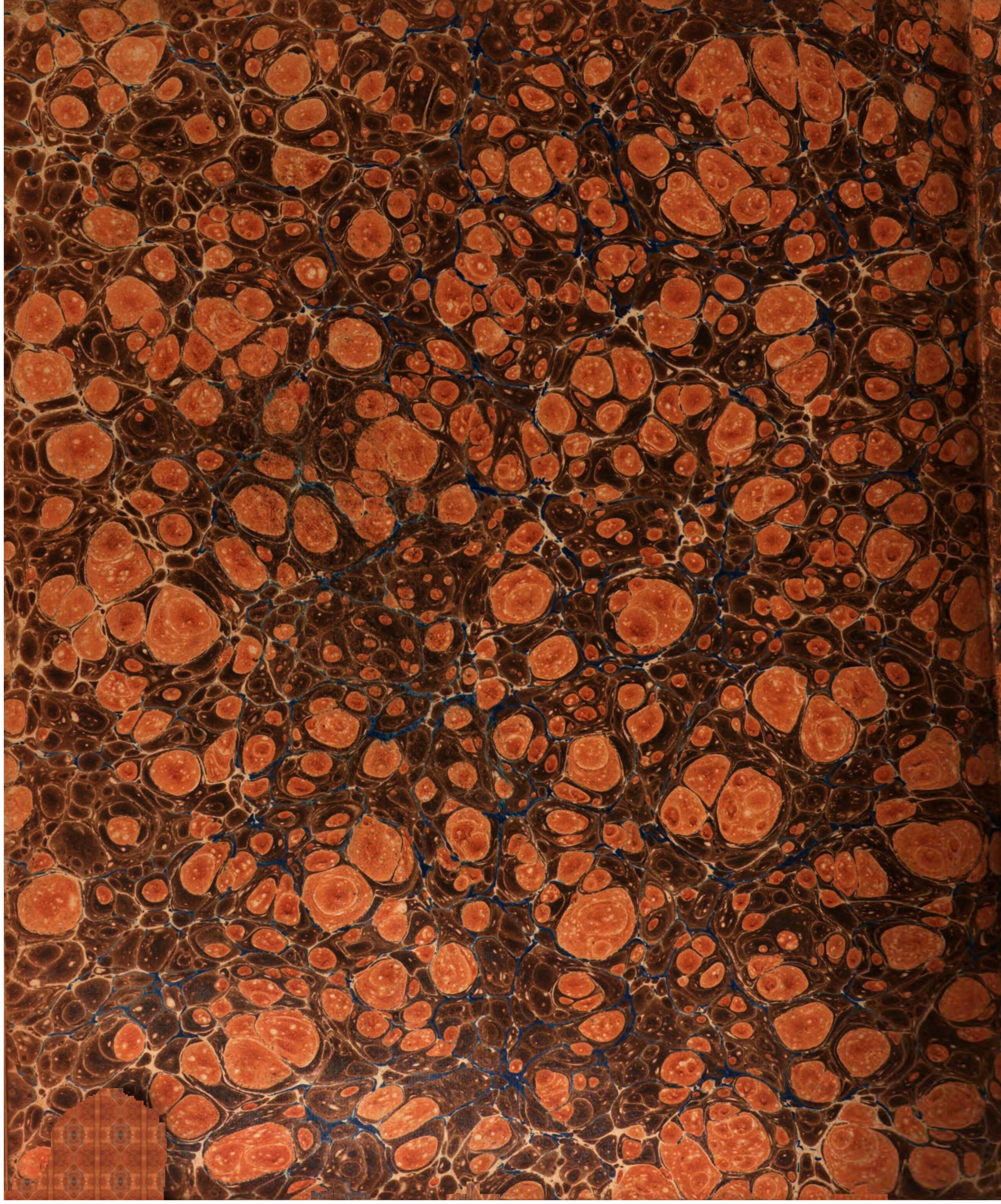
On

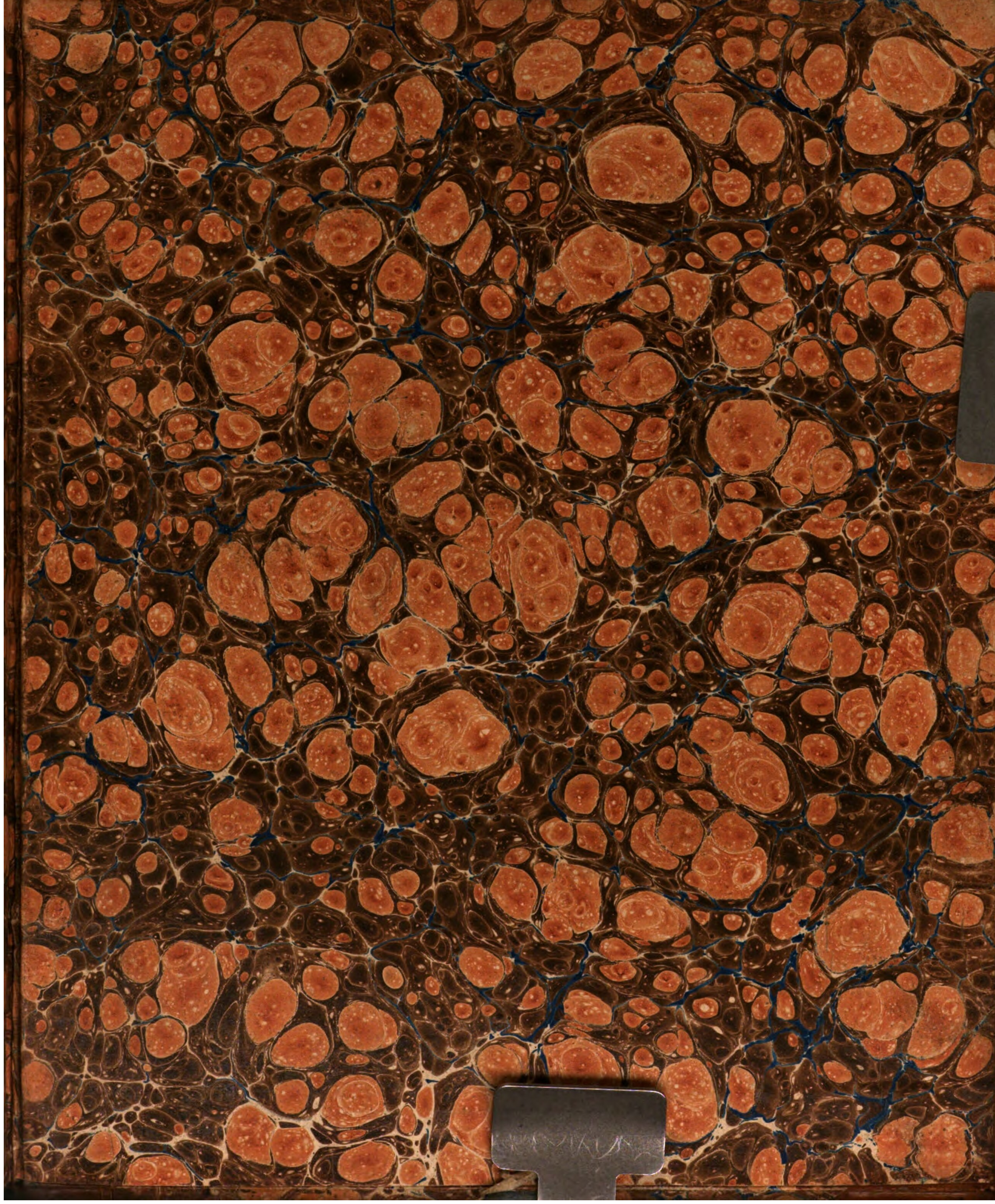
On the strength of *this* argument, in conjunction with *many* others, I must therefore assume the confidence to conclude, that we have a sure foundation for our *faith* in Christ; and provided “we add to our “*faith virtue*;” provided, to the firm belief of the Gospel *doctrines*, we join a strict and sincere obedience to its practical *precepts*, we shall finally attain to its promised *blessings*; and being, by its powerful motives, made *holy* here, shall be sure to be eternally *happy* hereafter, through the merits and mediation of the same “Jesus Christ our Lord; to whom be “ascribed all glory and majesty, dominion and power, “both now and ever. Amen.” Jude 25.

P O S T S C R I P T.

THIS Treatise I must not submit to the Public, without acknowledging the great obligations I am under to my learned and worthy friend, the Rev. Mr. HOLMES of *Oxford*, to whose kindness I am indebted for the ready communication of several *various readings*, taken from different copies of the *Septuagint*: which readings, at the same time that they prove the *fidelity* of the Evangelical quotations, prove also the *utility* of that great work, "The Collation of all the "known Septuagint MSS." in which he is now engaged; a work which will be, I trust, as it justly deserves, zealously and effectually encouraged.

F I N I S.







Owen, Henry

The modes of quotation used by the evangelical writers

London 1789

4 Exeg. 638 m

urn:nbn:de:bvb:12-bsb10354368-8